SUNDAY SCHOOL JOURNAL for TEACHERS AND YOUNG PEOPLE.

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Reverence in Public Worship.

A BOSTON correspondent writes: "It is plain to every one in this vicinity, and I suppose elsewhere, that the young people, and many of the older ones as well, very much need some instruction in regard to their conduct in church and other religious services. It is very seldom that young persons are seen to bow their heads upon entering a pew in the church, and it is very common to see them walk into church, sometimes the full length of the aisles, when the preacher is engaged in prayer; sometimes they engage in conversation while waiting for the opening of the service, and there are those who have been heard to whisper even during the prayer. Should not something be said on this subject?"

We are painfully aware of the great irreverence now prevailing in our American society. Religious subjects are often lightly spoken of, and the facts reported by our correspondent are unfortunately not confined to the neighborhood of Boston, or to the New England States.

Parents are largely responsible for this habitual irreverence. If family prayer is not maintained at home, and if children are not brought up from their earliest years to attend the public service, we cannot expect that later on they will be devout worshipers when they enter the sanctuary.

The failure to bow the head on entering the pew and seating one's self is not so great an omission as our correspondent seems to indicate, although there is a fitness in such action, as it may indicate a reverent and teachable spirit with which the hearer comes to the service of the house of God. But there is no excuse for the neglect of a reverent attitude during the public prayer. It is worse than barbarous to remain bolt upright, eyes open, during the prayer by the leader of public worship. Whatever the motive that brings a person to church, it should be pure enough and strong enough to lead him to bow his head and close his eyes, and give earnest heed to the words of prayer that are spoken.

Even if he be an infidel, the closed eyes and bowed head would enable him the better to think upon the momentous subjects which are involved in public worship. Would he have his doubt removed, or the small measure of faith he has increased? Then should he as far as possible shut out all careless and distracting thoughts, and try to fix his mind on the God who made him, and whose honor he should seek.

There is nothing brilliant or witty in irreverence; it is from beginning to end ungentlemanly, and deserves condemnation even where no higher standards are regarded than those which have place in worldly society. It is impolite to be irreverent.

Let us urge teachers, superintendents, parents, and pastors to speak, and to speak frequently and emphatically, to the children and youth on this important subject.

And let us impress them with the solemn truth that irreverence is SIN—a great SIN.

An Unjust Criticism.

THE Free Kindergarten of Chicago, under the direction of some of the most benevolent and gifted ladies of that city, has introduced a few Bible lessons, with simple pictorial outlines, into their courses. They are beautiful, and must prove very useful.

There are people who adversely criticise this movement. They would have children educated without any fear of God before their eyes. Their policy will result in Cincinnati riots all over the country, and godless populations to sustain them. Of what use is culture without grace, or knowledge of science without the knowledge of the word of God?

The objectors could never have read Prof. Huxley's fervid appeal for the use of the Bible in the day-schools. He deprecates any attempt to supplant the old text-book. He says no other book has such humanizing influence as this same old Bible.

We commend the course of the Free Kindergarten of Chicago, and hope they will continue to give this course of Bible lessons to their little people.

The Catechism in the Sunday-School.

THE superintendent of a Sunday-school in New Jersey writes us an interesting account of his method of catechetical instruction in the Sunday-school. He uses Catechism Number Three in connection with the Church Hymnal. The portion of the Catechism to be used is announced a week beforehand, and hymns are carefully selected appropriate to the catechetical lesson. Every hymn is read and commented on before singing. At the close of the regular Bible lesson the superintendent asks the selected questions from the Catechism, and after the answers have been given by the school the appropriate passages of Scripture, that are found in Catechism Number Three, are read responsively by the superintendent and the school. Not over ten or fifteen minutes are used in this exercise, and our correspondent says that great interest is manifested in it.

The idea of uniting appropriate singing with the Catechism is one worthy of attention. No doubt it helps to fix the whole subject in the minds of the scholars. The same may be said of the excellent Scripture selections.

The value of early catechetical training cannot be gainsaid, notwithstanding some modern objections to it. The Rev. Jesse Lee, a famous man in American Methodism a hundred years ago, writes his experience concerning it: "In a thousand instances when I felt an inclination to act or speak amiss, I have been stopped by the recollection of my Catechism, some parts of which I did not understand; yet it was good upon the whole that I learned it."—*Memoir*, p. 4.

We cannot afford to neglect our excellent Catechism. Let us "hold fast the form of sound words."

To Jeremiah.

ALL enterprising Sunday-school Almanacs are now saying, "About this time a picnic may be anticipated." "I'm not going!" growls Brother Jeremiah. "I don't take much stock in just children's affairs—ahem!" We don't say in particular you must go to this picnic, but we do say in general that you ought to take more interest in "just children's affairs." You may well learn of them by getting down to them, or rather going up to them, for in openness, in docility, in enthusiasm, they may be your teachers. But others besides you would gain. How about your home? Don't you think it would be a happier home, a better home, a home on a higher level, if you would go down where children are and be interested in them? Give up that self-conceited dignity which will not let you stoop. Be willing to stoop, and creep also, if need be, and turn your back into a dromedary, for little Johnny's benefit. Johnny will not think any the less of the accommodating Jeremiah, and Jeremiah in rising will lift to a higher level in serious things the gratified Johnny.

The Book in Every Scholar's Hand.

WE have never sympathized with the objection urged by some against the use of Lesson Leaves, that it does away with the use of the Bible in the class. If this be a fact in any instance it is not a necessary fact. The Lesson Leaves were never designed to obviate the necessity of using the Bible. And it is worthy of remark that where the Lesson Leaves are properly used the whole Bible becomes a necessity. There is not a single Lesson Leaf that does not contain references to parts of Scripture not contained in the lesson, and to refer to these it is necessary that the scholar have the whole book. It will doubtless be found that in every class where the Bible is set aside for the Leaf the teacher has failed in thorough preparation for his work. The lesson is printed on the Leaf merely as a matter of convenience, and without any intention of superseding the Bible. Ever since the introduction of the Leaf we have by pen and voice urged the necessity of having a copy of the whole Bible in the possession of every scholar. Yet it seems that in many schools the book is neglected. We are glad, therefore, to publish the following circular from friends of the Sunday-school and of the Bible, and we commend it to the careful attention of all our Sunday-schools:

CHICAGO, April 3, 1884.

Dear Brother: As fellow-workers in the Gospel and in the Sabbath-school, we have become painfully impressed with the prevalent disuse of the Bible as a text-book. We rejoice most heartily with all Christian people in the uniformity of Scripture instruction secured by the system of International Lessons and Leaflets, and we appreciate the valuable service rendered by the great variety of lesson leaves, class-books, and other helps so generally employed; but we are constrained to feel that there is need of making all these supplementary to the use of the Bible itself. We are led to believe that large numbers of the scholars never use it in preparing or reciting the lesson, and too often they have the teacher's example for depending entirely on the helps, with no Bible at hand. How can any such

fragmentary method be any less injurious in a Sunday-school than in a secular school? Such a method tends inevitably to keep God's word from the place it should occupy as the text-book he has himself provided. Such a disuse of the sacred volume prevents the familiarity with it which is so desirable, and tends to a fragmentary and superficial method of study by the exclusion of all reference to the context, and to parallel passages, and in general leaves out of sight the divine order and relations of Scripture truths. We feel assured that you will agree with us in the principle, for all evangelical Christians make the Sunday-school, at least in theory, a distinctively Bible school. Therefore, we venture nothing in requesting your sympathy and co-operation, with pen and voice, in an organized effort to put the Bible into the hands of every Sunday-school teacher and scholar in our country, and to secure its constant employment in studying the lessons both at home and in school. Should not each scholar be persuaded, if possible, even at some sacrifice, to purchase a Bible for himself, or at any rate to own one? Should not each teacher encourage its actual use among his scholars by precept and by example? Should not each school adopt for itself a rule enjoining the use of that blessed Book in all regular exercises? Perhaps you have already secured to the Bible in your school the place thus suggested. If so, kindly give us the result. But, in any case, we desire to know whether your experience has led you to approve the change which we urge. In order to obtain definite returns from this letter, we recommend that the first Sunday of October next be fixed as the date upon which each Sunday-school shall strenuously endeavor that every member be possessed of a Bible of his own. That time is far enough in the future to secure concert of action among the schools, to obtain the necessary supplies of books, and to enable every scholar to earn or save money enough for the purchase. If this recommendation be approved, we suggest also that the first Sunday of November next be observed by Sunday-schools as a day of thanksgiving for the open Bible, and of prayer for the promised blessing upon its use. Please favor us with your reply in full at the earliest practicable date, that we may be enabled to bring these recommendations before all the Sunday-schools in the country if our circular letter meets general approbation. We remain yours, S. J. M'Pherson, pastor of the Second Presbyterian Church; Chas. Edward Cheney, rector Christ Reformed Episcopal Church; P. S. Henson, pastor First Baptist Church, Chicago; L. S. Osborne, rector Trinity Protestant Episcopal Church; E. P. Goodwin, pastor of First Congregational Church; R. M. Hatfield, pastor First Methodist Episcopal Church, Chicago; S. L. Brown, superintendent Sunday-school. Please address replies to Gen. S. L. Brown, 1915 Michigan Avenue, Chicago.

"FAITH," says Augustine, "is to believe what we do not yet see, and the reward of this faith is to see what we believe."

Letter from India.

OUR friend, Ram Chandra Bose, on his arrival in New York in April, brought with him a letter from Alexander Forbes, a native Christian of Lucknow. This letter is addressed to Sunday-school scholars, and we insert it in the JOURNAL that our teachers may read it to their scholars, and thus keep them interested in our missionary work. It is dated February 10, 1884.

"To-day is the Hindu festival which is called Basant. On this day every Hindu seems to be happy and gay, and have worn the yellow garment or robe; the yellow color is considered a good sign or omen. In general the health of the country seems to be good, but here and there the small-pox is prevailing. Rain is much needed in every province. If we will not get the rain soon, then there would be a great damage to the harvest of wheat and grain. All the ruling officers are in their tour. The Annual Conference, which was held in Cawnpore on the 10th of January, is adjourned. All the American and the native preachers returned with heavenly power to their respective stations. May God bless them in their labor, and may they bring many sinners to the fold of Jesus Christ for real salvation! In our city, Lucknow, none is baptized from the heathens during these past Sundays, but hope several Khausamas and bearers from the heathens shall be baptized on the following Sunday who work in the Cantonments. May God bless them, and enable them to remain in Christ up to the last point! All the members of the Hindustani Church are doing well. Our city, Lucknow, is a delightful town at the foot of Himalaya Mountains, or the Nepalsterai, on the bank of the river Goomtee, which is twenty minutes' walk from the mission compound, or Rev. Mr. Badley's house. The population of the city is 250,000. The native Christians, who have their connection with the Methodist Episcopal mission, are nearly three hundred. On the bank of the river there is an old building which is called Chatter Munzil. It was built by some Oudh king. At present, in the evening, the European gentlemen and ladies have their club there, and daily go there for amusing themselves. The Centennial School building is made on a good open and airy ground. The distance from the Centennial School to the mission compound is of five minutes' walk. In 1882 this ground was bought by Rev. Mr. Badley for this building. This building was entirely built, and on the first of December, 1883, it was opened for the school use. I think you may like to hear more about the boys and their work. Say to-day is Monday, and nine o'clock. Boys of every creed and race are coming from all quarters of the city toward the Centennial School. Say now is ten o'clock. Now all the boys and the teachers are assembled in the big hall. I stand amid them, read a few verses from the Bible, and offer a short prayer. After this all the boys and the teachers go to their respective classes to take lessons in English literature, history, geography, geometry, Bible, arith-

metic, and vernaculars. The number of boys on the roll is two hundred, and the staff of the teachers is in number twelve. This is all about the Centennial School for which your generous people have given the endowment. I hope many more will send their liberal subscriptions, or some best books for library. Let us see who responds our calling.

"In Lucknow we have twelve Sunday-schools for both sexes, and their average attendance is 1,400. Among these Sunday-schools the Central School, which is only for the native Christians, is a flourishing one, attended by both sexes, in number one hundred and twenty-five. The other Sunday-schools, which are held in various parts of the city, are superintended by the Methodist Episcopal missionaries, the native pastor, teacher, and the members of the Hindustani Church. Several of these are for boys, and the others for girls and women. All are interesting, and are helping to disseminate light and truth throughout the city. In all, hundreds of the children are taught in these schools every Sabbath, many of whom will no doubt by and by accept Lord Jesus Christ as their Saviour. My blessed Sabbath is spent at present thus: At 7 A. M. I teach in my own Hindustani Sunday-school, which is superintended by Rev. J. W. Waugh, D.D. From 8 A. M. to 9 A. M. I attend in the divine service. From 2 P. M. to 4 P. M. I teach in a heathen Sunday-school. After 4 P. M. again I attend in our own Hindustani chapel. Friends, ye well-wishers of my country, race, and human beings, we are much thankful for your kindness and generosity which have been shown to us. We pray God may bless you all. O friends, be not weary in well-doing, for in due season ye shall reap if ye faint not. These are all the fresh news of India and of your mission work which is done in Lucknow."

Methodism in the Lessons of the Third Quarter.

BY D. A. WHEDON, D.D.

BLESSED is the home in which God dwells, not only in symbol, as in the house of Obed-edom, in Lesson II, but really and truly. The religion of the home dates from the time when homes began. Abraham was the priest in his own family as well as its father; and David blessed his household. Methodism is very careful of the religion of the home. Besides enjoining private prayer and the searching of the Scriptures upon individuals, it specifies, in the General Rules, family prayer as an ordinance of God, attendance upon which is expected of every head of a family, and it makes its habitual neglect a culpable offense. Furthermore, as children come into the home, they are from earliest infancy to be trained in the Lord's ways. The true Methodist presents his babe to the minister for holy baptism, to which he is graciously entitled as a member of the kingdom of God. He teaches him the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Holy Scriptures, "and all other things which a Christian ought to know and believe to his soul's health," and leads him to the house of God. Methodism regards its little ones as Christ's lambs, to be fed and nurtured, first, in the home, second, in the Church, and, third, in the Sunday-school supplementing the rest.

The sad story of David's fall and bitter repentance, (Lesson V,) while it illustrates the truth of recovery from the lowest condition of sin and guilt, bears strongly on the question of unconditional perseverance in holiness of one who has become a child of God. Methodism takes the negative. It affirms that voluntary sin destroys justification, and changes the relation of him who commits it to that of condemnation. David's repentance was not that of a believer sorrowing over the sinfulness of his nature and crying for a pure heart without a sense of guilt for sins committed, but it was rather the repentance of a transgressor. Nor was it the repentance of one surprised and suddenly overcome by temptation and quickly repented of. His sin was deliberate, chosen, planned, and committed, and a crime was then plotted to hide it. Ten months of insensibility followed. Justification before God and sonship to God were lost, and his holiness was a thing of the past. As a young man, his character was after God's own heart; but that character he forfeited by his sin. Under the dominion of sin, he was no longer God's child. Repenting of his sin, he was freely received and forgiven, as all true, humble penitents are, but the scars remained to the end of his life.

Turning now to Lesson IX, we see how the works of God manifest his glory. They show his intelligence, his power, and his infiniteness—"his eternal power and Godhead." But he has not left us to learn of him from nature and such of its so-called laws as we may be able to discover. His word is beyond and greater than his works. Revelation is supernatural, and not discoverable by the geologist's hammer or the chemist's crucible. That the Bible is God's revealed word is a fact of history proven by the well-known rules of historical proof. It is authoritative in its statements about God, his character, his laws, and his method of the salvation of sinners. It is inspired by his Spirit. Though individuals differ on the nature and degree of inspiration, all agree in holding that the sacred writers were so divinely superintended and guided that the Book is infallible in matters of religion. As such, it is a sufficient and the only sufficient rule of faith and practice.

It is but reasonable that the soul escaping from the wretchedness of sin, as in Lesson XI, should have an assured experience of salvation. This is not to be confounded with an assurance of eternal salvation, which Methodism does not teach, though it does not deny its possibility. But the possibility of assurance of being now saved from sin, it does teach. One of its peculiar doctrines is that of the witness of the Spirit, upon which it has laid an especial emphasis from the beginning. Mr. Wesley defines it as "an inward impression on the

soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am now a child of God; that Jesus Christ hath loved me and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God." This he holds to be the privilege of all believers.

Correct Fiction for Childhood.

Twelfth Paper.

BY MRS. V. C. PHOEBUS.

THUS far I have been supposing all along that the works found in our Sunday-school libraries are all really good of their kind, the main objection to them being that they are too exclusively works of fiction. Let us examine them a little more closely. We shall find many of them so intensely exciting that the development of the plot leads to a feverish interest even in adult minds. We shall find that in almost all of these the really appetizing flavor is given by the details of a love affair. We shall follow the delineation of wholly unnatural characters, some of them quite saint-like, shining in a purity with which they are endowed by nature, and which they retain without a struggle; others almost wholly evil. In fact, the thoughtful teacher who wishes to make the library book he puts into the hands of his scholar a really good educator will sometimes find himself frustrated by the fact that the books he has to choose from have been written by those whose inabilities would have effectually closed the door to their entrance upon any other path in literature.

There is a writer whose works I have never found upon the shelf of any Sunday-school library, but the mention of whose name will, perhaps, conjure up pleasant memories of happy childhood in the minds of some adults who may read this page.

"I am very fond of Miss Edgeworth's writings, and so ought you all to be," says Mr. Ruskin, in the seventh lecture on home virtues, of his Lectures to Young Housewives. "There's no one who brings you into company of pleasanter or wiser people, no one who tells you more truly how to do right. . . . But in one way in which children might easily understand it, it isn't morals. Miss Edgeworth's heroes always come out triumphant, and you might think that she meant that the right was always to be done mainly because one was always rewarded for doing it. It is an injustice to her to say that. Her heroines always do right for its own sake, as they should, and her examples and motive are wholly admirable. But her representation of facts is false and misleading. Her good characters are never brought into the deadly trial of goodness—the doing right and suffering for it quite finally. And that is life as God arranges it."

May we not learn a lesson in the management of childhood by studying the methods by which our heavenly Father taught the human race in its infancy? Were they accustomed at first to see any thing of this "deadly trial" of goodness? Did Job do right and suffer for it quite finally? Did the Hebrew children in the fiery furnace, or Daniel in the lions' den?

Virtue sometimes is rewarded in this life, sometimes not, so that Miss Edgeworth does not represent an actual untruth, and her facts only become misleading when conceived of as a positive rule. It seems to me that her principle of selection, so as to represent to childhood the final triumph of goodness, is a correct one. They are not yet prepared to moralize over these seeming contradictions.

In the next paper we wish to consider another method of Miss Edgeworth's teachings, not with a view to recommend her writings, or to caution against them, but to discover, if we may, the typical plan of writing fiction for children.

Opening and Closing Services for Third Quarter of 1884.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. I was glad when they said unto me, Let us go into the house of the LORD.
SCHOOL. Our feet shall stand within thy gates, O Jerusalem.
SUPT. Jerusalem is builded as a city that is compact together:
SCHOOL. Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.
SUPT. For there are set thrones of judgment, the thrones of the house of David.
SCHOOL. Pray for the peace of Jerusalem: they shall prosper that love thee.
SUPT. Peace be within thy walls, and prosperity within thy palaces.
SCHOOL. For my brethren and companions' sakes, I will now say, Peace *be* within thee.
SUPT. Because of the house of the LORD our God I will seek thy good.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Let the word of Christ dwell in you richly in all wisdom.
SCHOOL. Thy word have I hid in mine heart, that I might not sin against thee.

III. DISMISSION.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: THREE MONTHS WITH DAVID AND THE PSALMS.

NOTES BY THE REV. J. L. HURLBUT, D.D.

B. C. 1046.] LESSON I. DAVID KING OVER ALL ISRAEL. [July 6.

2 Sam. 5. 1-12. [*Commit to memory verses* 10–12.]

1 Then came all the tribes of Is'ra-el to Da'vid unto He'bron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Is'ra-el: and the LORD said to thee, Thou shalt feed my people Is'ra-el, and thou shalt be a captain over Is'ra-el.

3 So all the elders of Is'ra-el came to the king to He'bron; and king Da'vid made a league with them in He'bron before the LORD: and they anointed Da'vid king over Is'ra-el.

4 Da'vid *was* thirty years old when he began to reign; *and* he reigned forty years.

5 In He'bron he reigned over Ju'dah seven years and six months; and in Je-ru'sa-lem he reigned thirty and three years over all Is'ra-el and Ju'dah.

6 And the king and his men went to Je-ru'sa-lem unto the Jeb'u-sites, the inhabitants of the land; which spake unto Da'vid, saying, Except thou take away the blind and the lame, though shalt not come in hither: thinking, Da'vid cannot come in hither.

7 Nevertheless Da'vid took the stronghold of Zi'on: the same *is* the city of Da'vid.

8 And Da'vid said on that day, Whosoever getteth up to the gutter, and smiteth the Jeb'u-sites, and the lame and the blind, *that are* hated of Da'vid's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

9 So Da'vid dwelt in the fort, and called it, The city of Da'vid; and Da'vid built round about from Mil'lo and inward.

10 And Da'vid went on, and grew great, and the LORD God of hosts *was* with him.

11 And Hi'ram king of Tyre sent messengers to Da'vid, and cedar trees, and carpenters, and masons: and they built Da'vid an house.

12 And Da'vid perceived that the LORD had established him king over Is'ra-el, and that he had exalted his kingdom for his people Is'ra-el's sake.

General Statement.

The darkest hour in Israel's history was that when Saul fell on Mount Gilboa. The land lay at the mercy of its foes; its fortresses were held by enemies; its warriors were slain; the tribes were dissevered and disunited; Ephraim and Judah were jealous of each other, and two rival capitals, Hebron and Mahanaim, contained two hostile kings, David and Ishbosheth. Philistia might well remain at rest while the tribes of Israel were spending their strength in civil war. Seven years of weakness and division pass, and suddenly a change comes across the scene. Like the limbs of an awaking giant, the twelve tribes rouse from their lethargy. They forget old feuds, they recognize their national unity, they rally as one man to Hebron, they anoint as king over all Israel the son of Jesse, and at once a new chapter opens, and a period of glory dawns upon the chosen people. A true king of men now holds the scepter, a man who has in him elements of leadership, who can inspire loyal following, and can lift the fallen pillars of the State. David's first work is to subdue his realm, and thus to complete the conquest of Canaan begun by Joshua four centuries before, and as yet unfinished. Taking advantage of the popular enthusiasm, and of the assemblage of warriors at his coronation, he leads his army at once against the rocky heights of Jebus, on the border of Judah and Benjamin. Above the valley rises a precipice crowned with a wall, upon which the Jebusites display their aged, blind, and crippled, as if to mock all attempts at capture. But, led by the bold Joab, the storming party climb the height, and seize the rampart, and at a stroke win the strongest fortress in the land. One by one the garrisons of the Philistines and the Amorites disappear, and all Israel from Lebanon to the desert rejoices in its freedom from foreign yoke, and its possession of the promised land. The news of David's growing power is borne among the surrounding lands. Tyre is first to greet the new kingdom, and to welcome Israel into the sisterhood of states, while the nations around, some in fear and others in friendliness, follow her example. Soon the rocky height of the Jebusites becomes the seat of a new capital, above whose roofs tower the palace of David and the castle of Zion.

Explanatory and Practical Notes.

Verse 1. Then. After the death of Ishbosheth, the "shadow-king," at Mahanaim, but how long after is uncertain. **All the tribes of Israel.** From 1 Chron. 12. 22–40, it would appear that these were not only the elders and rulers, but the entire body of warriors; thus making a rally of the host and an encampment at Hebron. **To David.** He had been chosen king of Judah on the death of Saul, and now, seven years afterward, was universally recognized as the only man fit to unite all the tribes. **Unto Hebron.** A city in the mountains of Judah, twenty miles south of Jerusalem, the burial-place of the patriarchs, and at this time David's capital as king of Judah. It is still a place of 10,000 population, and now called *El-Khalil*, "The Friend." The tombs of Abraham, Isaac, and Jacob are inclosed in a Mohammedan mosque. **We are thy bone.** This was their first plea, the common relationship among all the children of Israel, a reason why the tribes should be no longer divided. (1) *So may we say to great David's greater Son, who shares our humanity.* Eph. 5. 30. (2) *All God's people are one kindred, and should love each other.*

2. Thou wast he that leddest. Even during Saul's reign, David was the true hero who delivered Israel, led its armies, and showed capacity for rule. **The Lord said.** This special prediction is nowhere recorded, but may have been given through a prophet, or it may represent God's purpose in anointing David. 1 Sam. 16. **Thou shalt feed.** Literally, "thou shalt shepherd;" an allusion to David's early employment. From a shepherd of the flock he became the shepherd of the people. (3) *See here a foretoken of him who calls himself the Good Shepherd.* **Be a captain.** A shepherd in peace and a chieftain in war is the ideal of an Oriental king.

3. The elders of Israel. While all the warriors were present, the negotiation was made through the recognized heads of the tribes. **Made a league.** The kingdom of Israel was a limited monarchy, in which king and people were bound to certain conditions, as had been already shown when Saul became king, and was now reaffirmed by both David and the elders. Some of these conditions were that Jehovah was to be recognized as the supreme Lord, no idolatry was to be allowed, the law of Moses was to be observed, and the people's rights respected. **Before the Lord.** This may indicate that the ark was brought to sanction the service, but more likely that a vow was made in presence of the priests Abiathar and Zadok as the representatives of God. (4) *Would that all legislators and rulers might recognize the presence of the Lord in their public acts!* **They anointed David king.** This was his third anointing, (see 1 Sam. 16. 13; 2 Sam. 2. 4,) and it was done in the name of all the twelve tribes, and accompanied with a general festival. 1 Chron. 12. 38–40.

4, 5. Thirty years old. This was the age at which Jesus, the Son of David, began his ministry. Luke 3. 23. **Began to reign.** This was his age when he began to reign over Judah, not over Israel. **Forty years.** Including his reign over Judah, apart from Israel. **Over Judah.** There is some reason to suppose that he was during this time in friendship with, perhaps in subordination to, the Philistines, as the rulers of the land. **In Jerusalem.** Here named as the capital by anticipation, as it was soon taken by David.

6. The king. Now entitled to the name, as ruler over all the tribes. **His men.** The army of Israel, part of which consisted of David's tried adherents, who had followed him in his exile, part of those who had recently given him their allegiance. **To Jerusalem.** Then called Jebus, or Jebus-salem, and a Jebusite fortress. His purpose was to signalize his accession by a fitting achievement, to make himself master of his kingdom, to unite the tribes by a central capital, and to establish a new religious and military headquarters. **The Jebusites.** An ancient tribe, of Hamite origin, who had maintained their position in the center of Israel during four hundred years, in spite of all endeavors to dispossess them. **Take away the blind and the lame.** Trusting to the steep cliffs and the high walls of their fortress, they placed on its summit the blind and the lame, as a taunt to the Israelites. **Thinking.** Hebrew, "saying." **David cannot.** They had held their fastness so long that they deemed it impregnable; but they little knew the character of the man with whom they were dealing.

7. The stronghold of Zion. This was the height between the valley of Tyropœon on the west and north, and the valley of Hinnom on the south and west. It was the highest part of the city, and overlooked Mount Moriah on the east and Acra on the north. **The city of David.** So named because it was first the conquest, then the capital, and afterward the sepulcher of the greatest king of Israel.

8. David said. To urge on his men to storm the fortress. **Getteth up to the gutter.** Literally, "to the water spouts, or cataract." The passage is obscure, but is translated by Dr. Terry, *Every one smiting a Jebusite, let him thrust* [him] *into the gulf*, [beneath,] *both the lame and the blind* [who] *hated the soul of David;* an appeal to his followers and a war-cry. **He shall be chief.** These words are not in the original here, but are taken from 1 Chron. 11. 6, though they are not needed to complete the sense. In the parallel passage it is related that Joab was the first to climb the rampart, and as his reward was made the commander of the army. **Wherefore they said.** That is, a proverb arose from the event. **The blind and the lame shall not come into the house.** Many writers regard this as the explanation of a supposed law forbidding such to enter the temple; but others consider it as a proverb equivalent to "We wont have any disagreeable people in the house."

9. Dwelt in the fort. The same word rendered *stronghold* in ver. 7. He made it the capital of his kingdom, because it was a central location, near to his own tribe of Judah, though in the border of Benjamin, and easily defended against attack. **Built round about.** Built houses, public buildings, and a citadel upon the crest of Mount Zion. **From Millo.** This was the fortress of the hill, probably situated on the north side of the hill, where the natural defenses were not so strong. **And inward.** Inside the wall of defense on the border of Zion, filling the hill with buildings and a castle.

10. David went on and grew. Literally, "David went going and growing." The hand of a master was shown when David took the scepter, in strong contrast with the fickle and spasmodic efforts of Saul. **The Lord God of hosts.** A title of the Almighty referring to his command over the "armies" of the created universe. **Was with him.** David's success was due, not only to his own energy and ability, but above all to the help of God. (5) *He who has God on his side can never fail of true success.* (6) *We can have God with us if we will do his will.*

11. And. It is probable that the events named in this verse are here related a little out of their order, and by anticipation, to illustrate the statement just given. **Hiram.** This king, or perhaps his successor of the same name, was the friend of Solomon, and sent materials and artisans for the building of the temple. **King of Tyre.** The principal city of Phœnicia, a strip of land lying between the sea and the Lebanon range, north of Palestine. The Tyrians were the great commercial people of the Mediterranean. **Sent messengers.** The Tyrian king perceived that the Israelites, so long a subject and insignificant people, were now suddenly rising to power. They had thrown off the Philistine yoke, and were united under an energetic and statesmanlike king. He sought their friendship, as the interests of the two lands were the same; their language was similar, and Palestine could supply Tyre with grain and oil, while Tyre could give Palestine its manufactures and its arts. **Cedar trees.** From the forests of Lebanon, floated down the Mediterranean to Joppa, thence carried across the country. **Carpenters and masons.** The disorders and weakness of Israel had caused a decline in the arts, which now began to rise with the prosperity of the people. **An house.** Now, for the first time, the king of Israel begins to put on the state of an established monarch.

12. David perceived. (7) *It is not so easy to see God's hand in prosperity as in adversity.* **The Lord had established.** In the remarkable events of his career, he was led to trace the overruling Providence of the Almighty. **For his people Israel's sake.** (8) *Men are but as instruments for the accomplishment of God's gracious plans for his people.*

HOME READINGS.

M. David king over all Israel. 2 Sam. 5. 1–12.
Tu. David anointed. 1 Sam. 16. 1–13.
W. Faith in God wins. 1 Sam. 17. 38–52.
Th. David like Christ. Luke 2. 40–52.
F. The Philistines smitten. 2 Sam. 5. 17–25.
S. The Lord reigns. Psa. 110. 1–7.
S. David praiseth God. Psa. 89. 15–33.

GOLDEN TEXT.

I have found David my servant; with my holy oil have I anointed him. Psa. 89. 20.

LESSON HYMN. 10, 11.

Hymnal, No. 140.

O worship the King all-glorious above,
And gratefully sing his wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

O tell of his might, and sing of his grace,
Whose robe is the light, whose canopy space;
His chariots of wrath the deep thunder-clouds form,
And dark is his path on the wings of the storm.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distills in the dew and the rain.

TIME.—B. C. 1046.

PLACES.—Hebron, in the tribe of Judah, and Jerusalem.

DOCTRINAL SUGGESTION—The divine presence with men.

Monthly Missionary Meeting.—Topics: 1. The overthrow of idol-worship. Isa. 45. 16–18. 2. Missions in India.

QUESTIONS FOR SENIOR STUDENTS.

1. The King Chosen, v. 1–5.
Who was the king, and what had been his previous history?
Where was he reigning at this time?
Who came to him, and for what purpose?
What three reasons were given for choosing David as king?
How was the choice of David an illustration of Christ as King?

2. The Capital Won, v. 6–9.
Where was the capital, and who held it?
How did they act toward David?
How was it taken, and by whom? 2 Chron. 11. 6.
What did David do to the city?
What is said of it in Psa. 2. 6?

3. The Kingdom Exalted, v. 10–12.
Who exalted David's kingdom, and for what purpose?
With what city and king did David have friendly relations?
What was David's spirit in his exaltation?
How is this shown in Psa. 40. 1–4?

Practical Teachings.

How are we shown in this lesson—
1. That God rules over his people?
2. That God is the giver of prosperity?
3. That we should recognize God's hand in our blessings?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The King Chosen, v. 1–5.
Who came to David?
Where was he at this time?
What claim had the people upon him?
Of what did they remind him?
What prophecy did they recall?
With whom did David make a league?
To what office was he anointed?
How old was David then?
How long was he king over Judah alone?
How long over Judah and Israel?

2. The Capital Won, v. 6–9.
What city did David attack?
By what name was it then called? 1 Chron. 11. 4.
What was the defense of the Jebusites?
What fortress did David take?
What promise did he make to his army?
Who became chief? 1 Chron. 11. 6.
What did David call the captured fort?

3. The Kingdom Exalted, v. 10–12.
What prosperity attended David?
What aid did he receive, and from whom?
Whose hand of aid did David acknowledge?
What should the prosperous always remember?

Teachings of the Lesson.

Where may we see in this lesson—1. Good deeds remembered? 2. God's promises fulfilled? 3. God's people honored?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to David in Hebron? **The chief men of Israel.**
What was David? **An Israelite.**
What had David been among the Israelites? **A brave leader.**
What had the Lord said to David? **"Thou shalt be a captain over Israel."**
What did David make with the elders of Israel? **He made a league with them before the Lord.**
What did the elders do? **They anointed David king over Israel.** [Repeat GOLDEN TEXT.]
How old was David when he began to reign? **Thirty years old.**
How long did he reign? **About forty years.**
Why did David and the people go up to Jerusalem? **To make it the capital of the new kingdom.**
From whom did they take the fortress of the city? **From the Jebusites.**
Who did the Jebusites send to defend it? **The blind and the lame.**
Why did they do this? **They thought it too strong to be taken.**
What did David call the city when he had taken it? **The city of David.**
Who sent carpenters and masons to build David a house? **Hiram king of Tyre.**
Who was with David and prospered him? **The Lord.**

Words with Little People.

God is *your* King. Are you careful to remember and obey his commands? Are you trying to find out what his commands are? Do you love God better than you love any thing or any body? "Only fear the Lord, and serve him in truth, with all your heart; for, consider how great things he hath done for you."

THE LESSON CATECHISM.

[For the entire school.]

1. Where was David anointed king over Israel? **At Hebron.**

2. How long did David reign? **Forty years.**

3. Where did David and his men go from Hebron? **To Jerusalem unto the Jebusites.**

4. What stronghold did David take? **The stronghold of Zion.**

5. Who sent messengers to David? **Hiram king of Tyre.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Rewards of Faith.

I. LOVE OF GOD'S PEOPLE.
All....Israel....thy bone and thy flesh. v. 1.
"All Israel....loved David." 1 Sam. 18. 16.
"Precious in my sight....honorable." Isa. 43. 4.

II. FULFILLMENT OF PROMISE.
The Lord said....Thou shalt feed. v. 2.
"I have provided me a king." 1 Sam. 16. 1.
"Who through faith....obtained promises." Heb. 11. 33.

III. POWER AMONG MEN.
They anointed David king over Israel. v. 3.
"With my holy oil have I anointed him." Psa. 89. 20.
"Made us kings....we shall reign." Rev. 5. 10.

IV. VICTORY OVER ENEMIES.
David took the stronghold of Zion. v. 7.
"Who through faith subdued kingdoms." Heb. 11. 33.
"Victory that overcometh the world....faith." 1 John 5. 4.

V. GROWTH.
David went on and grew great. v. 10.
"Out of weakness were made strong." Heb. 11. 34.
"They go from strength to strength." Psa. 84. 7.

VI. FELLOWSHIP WITH GOD.
Lord God of hosts was with him. v. 10.
"Justified by faith....peace with God." Rom. 5. 1.
"Our fellowship is with the Father." 1 John 1. 3.

VII. HONOR FROM THE WORLD.
Hiram king of Tyre sent. v. 11.
"Hiram was ever a lover of David." 1 Kings 5. 1.
"The daughter of Tyre....with a gift." Psa. 45. 12.

ADDITIONAL PRACTICAL LESSONS.

The Elements of David's Success.

1. An element of David's success was the recognition by all the people that in him lay capacities for leadership. People saw that David had been the real king even when Saul wore the crown. v. 1, 2.

2. An element of David's success was the promise of God, known to the people, and sure of accomplishment. He who has God's word with him cannot fail. v. 2.

3. An element of David's success was his law-abiding and honorable character, ready to make concessions, to maintain the rights of the people, and thus hold their loyal adherence. v. 3.

4. An element of David's success was the wisdom of his plans, and the vigor with which he executed them, in taking advantage of the popular enthusiasm to subdue his realm and subject its enemies. v. 6–8.

5. An element of David's success was the presence of the Lord with him, and the help of the Lord in his behalf. He kept in fellowship with God, as his Psalms show, and so grew great. v. 10.

6. An element of David's success was his faith, giving him insight into God's purpose, and power to see God's hand in his life. v. 12.

7. Another element of David's success was his humility, enabling him to see that he was exalted, not for his own sake, but for the sake of God's cause. v. 12.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

Two Sundays ago we had the subject of authority and rule brought before us. We saw that a settled government is the ordinance of God, and that as such it claims the support of those who profess to be Christians. To-day we have to look at the commencement of that reign which was intended by God to be the type of all righteous rule, and a picture of the kingdom and government of the divine King, the Lord Jesus Christ.

The land of Israel had long been in a condition of trouble and disorder. The king after their own heart, whom the Israelites had chosen, turned out just as Samuel had prophesied. The fair promise of his opening reign soon faded away, and the man who chose his own way instead of God's way became a self-willed, capricious oppressor. The land was overrun with enemies. There was no peace, no confidence, no satisfaction, (1 Sam. 22. 2,) except for the short time that David was over the hosts of Israel. Ver. 2; 1 Sam. 18. 5. After Saul had fallen, the unsettled state of things continued. Israel was divided, and while a son of Saul still reigned over the ten tribes his hold over the kingdom grew weaker and weaker. Nothing but the acknowledgment of the king whom God had chosen could restore peace and prosperity to the country. At length the time came and the elders of the tribes assembled at Hebron to offer the throne to David.

They gave three reasons for their determination. 1. *God's express appointment:* "The Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel." The choice of God was well known, and the Israelites were conscious that in following Ishbosheth they had been going contrary to his will, and could not expect his blessing. 2. *The fact that David was one of themselves.* Deut. 17. 15. They were his "bone and his flesh." 3. *The fact that he had won the crown:* "Thou wast he that leddest out and brought in Israel." It was he who had given them deliverance in the time of greatest need. 1 Sam. 17. The wonder is that they should so long have delayed to acknowledge him as their sovereign.

Once made king over all Israel, what did David proceed to do? To attack a stronghold still held by the enemies of his people in the very center of the land. All through the time of the judges, and during the reign of Saul, the Jebusites had held their ground on the rocky summit of Mount Zion, (Josh. 15. 63,) so inaccessible in their opinion as to be sufficiently guarded by "the blind and the lame." But the stronghold was taken, the enemy conquered, and at length the place marked out by nature (as afterward by divine direction) for a capital city, because the residence of Israel's king.

The subjugation of the enemy was followed by the willing assistance and support of friendly neighbors. The king of Israel was now a sovereign whose friendship was worth cultivating, and from the neighboring Phenicia came workmen and materials for beautifying the capital city. The favor of God rested manifestly upon David, and his kingdom was established.

But why? Was it in order to exalt David himself—to bring him riches and fame and honor? No, he knew better. He perceived that the Lord had done it "for his people Israel's sake." He understood why God had raised him to be a "higher power," and considered himself in his kingly state as "the minister of God." Rom. 13. 1, 4. In this he was a pattern to all kings, all office-bearers, all who are raised to any position of authority and power over others.

And so, as in Germany on the occasion of Rudolph of Hapsburg, as in England when Alfred had won the throne, as in Italy after the union of its various States under Victor Emmanuel, the period of disorganization and danger was followed by a time of comparative peace and prosperity. But all earthly governments have some flaw, some weakness, and contain within themselves the elements of decay. There is but one King of whom it is written that "of the increase of his government and peace there shall be no end." Isa. 9. 7.

This king is

One ordained of God. He is King by divine right and divine appointment. He must reign, whatever men may say to the matter. When he comes in glory to claim his kingdom, resistance will be useless. Psa 2. 1–6.

One who is our Brother. God has not appointed a stranger, but One who is "our bone and our flesh," who has taken upon him our nature and been "made like unto his brethren." Heb. 2. 7. Should not such a king be welcomed with gladness?

One who has won his kingdom. Won it by suffering and blood. One who came as the deliverer, and gave his own life to save us. How strange that men should be so slow to acknowledge him!

And this King shall have victory, universal dominions, and universal homage. Not one inch of his territory shall be left in possession of the enemy. See what is said of him in Psa. 72: "All kindreds shall fall down before him; all nations shall serve him; . . . his name shall endure forever."

And why all this? For our sakes. David was made king "for Israel's sake." Christ was made king that "men may be blessed in him." The earth has been for ages full of turmoil and trouble, full of misery and wickedness, a kingdom in a state of anarchy, because the rightful king has not yet been acknowledged. But just as the men of Judah had already crowned David at Hebron, so is Christ already owned by some. Happy those who have already ranged themselves under his banner! For his enemies must grow weaker and weaker, (chap. 3. 1,) while "he must increase." John 3. 30.

Berean Methods.

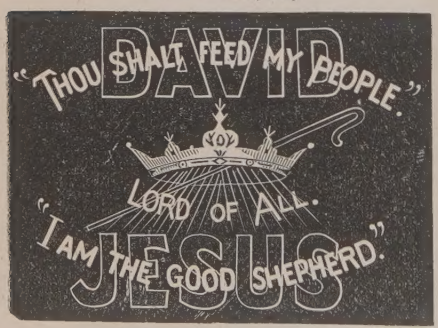
Hints for the Teachers' Meeting and the Class.

Show the condition of Israel after Saul's death: defeated, subject, broken, divided. (See General Statement.)....Give a brief account of the rival kingdoms of David and Ishbosheth....What were the evils of this condition?....The circumstances that led to David's enthronement over all Israel....The results of David's accession, as shown in the lesson: 1.) Unity; 2.) Power; 3.) Prosperity; 4.) Honor....Show how Israel stands as an illustration of God's Church, and our lesson illustrates the results of a revival....David as a type of Christ in this lesson: 1.) Crowned; 2.) Conquering; 3.) Honored....The traits of David as here shown: 1.) Capacity for leadership, v. 1; 2.) Respect for law, v. 3; 3.) Courage, v. 6; 4.) Energy in action, v. 8; 5.) Foresight and wisdom, v. 10; 6.) Faith in God, v. 12; 7.) Humility, v. 12. "For his people Israel's sake."....See in the Analytical and Biblical Outline the rewards of faith as here shown....Show how the divine element enters into all true success: 1.) God's promise its basis, v. 2; 2.) God's name invoked, v. 3; 3.) God's presence, v. 10; 4.) God's favor, v. 12....ILLUSTRATIONS. When Oliver Cromwell was installed Protector of England, a Bible was given him as the token of the principles that should guide his government. So all true power rests upon God's will....Look at the motto engraved upon nearly all the coins of the United States, "In God we trust," and see in that the one greatest element of David's success....Said a lady in France to an American, "Have you no princes in America?" "Yes," was the answer, "I am one of them." So there is a kingdom of the Gospel, in which God would have all as kings and princes.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 3: Poetical, 3302. Ver. 10: Prose, 631, 2711. Ver. 12: Prose, 7734.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The crown represents the kingship of David, and the shepherd's crook symbolizes the truth that like a shepherd he shall feed the people. Beneath the crown the words, "Lord of all," show that he was king over all Israel. At the bottom of the diagram is seen the name of *Jesus*, of the house of David, the "Lord of lords and King of kings." He is the mighty One to whom the crown of glory is due, and for him the shepherd's crook calls to remembrance that he said, "I am the good Shepherd." See John 10. 11-14.

DIRECTIONS. Draw the name of David and of Jesus in outline only with white chalk; the words in the semicircle make with red chalk.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Our King With Us.*

INTRODUCTORY. Place at the right hand of the board the date A. D. 58, at the left B. C. 1046. Explain that our last lesson about Paul found him fifty-eight years from the birth of Christ. Draw a line from this date back to the one at the left, telling the children that we are now going back from Paul's time to the time of David. Ask questions about him, bringing out somewhat in detail the story of Samuel's visit to David's home, the choice of the shepherd lad to be king, and the anointing which was the promise of God's Spirit to prepare him for his work by and by. Let the children mention any facts in David's life previous to his actual coming to the throne, showing that he had to meet many trials before he could wear his crown. Call for Golden Text, and tell that David had to wait fifteen years from the time he was anointed before he was made king, and then for seven or eight years longer he only reigned over a part of Israel. Ask if children think that David sometimes looked forward to the day when he should be made the great king God had said he should be.

THE CROWNING DAY.

The day came at last when David was made king over all Israel. God had promised it, and his promises never fail. Saul's son, who had ruled over one of the kingdoms into which Israel was divided after Saul's death, was now dead, and all the tribes came to David to ask him to reign over them. Tell of the great army of soldiers, more than two hundred and fifty thousand, that came to make David king! Tell what they brought with them to feast upon, and how, in all their gladness, they remembered God, and promised that he should be their great King. Tell how David took Jerusalem, and how God helped him to win victories over all his enemies, so that he soon became king over all Israel.

THE CROWNING OF OUR KING.

We have a great King, called Jesus. If we crown him King in our hearts, he will one day crown us in heaven. This King conquers all enemies. If he is our King, and we let him fight for us, he will conquer all our enemies—pride, selfishness, ill-temper, etc. How long shall we have to wait to be crowned with our King? No one can tell, but if we obey and serve him now, we shall surely reign with him some day.

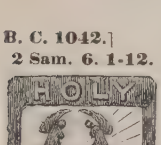
Lesson Word-Pictures.

King at last, all Israel consenting, but what shall be his home, his great, royal city? Stand on this hill and look across yonder valley. What deep ravines, what grim, rocky slopes rising from them, and above, up, up, rises what an inaccessible fortress! Ah! its defenders laugh at their assailants swarming on the other side of those ravines or slyly stealing along the valleys. Hear them cry in scorn, "Except thou take away the blind and the lame, thou shalt not come in hither!" The lame and the blind? Surely that is not one at the head of that column pressing toward the walls. What a stalwart frame, and how dexterously he handles his weapons! But how cordially he is welcomed with darts and arrows and stones and shouts and sneers!

He presses on though, his voice of encouragement ringing down to those who climb after him. It may be a scaling ladder he is using. He has mounted it, he is on the wall—no—they have thrown him down on that rocky rampart! But he is up, swinging to right and left his trusty sword—he is in also! Behind this one man, this Joab, son of Zeruiah, press the mighty columns of King David, and the fortress is taken. Ah, when sin is massed behind strong walls, who will be a Joab to go ahead, to go alone, and smite the wrong thing down?

B. C. 1042.] **LESSON II. THE ARK IN THE HOUSE.** [July 13.

2 Sam. 6. 1-12. [*Commit to memory verses* 11, 12.]



1 Again Da'vid gathered together all *the* chosen *men* of Is'ra-el, thirty thousand.

2 And Da'vid arose, and went with all the people that *were* with him from Ba'a-le of Ju'dah, to bring up from thence the ark of God, whose name is called by the name of The LORD of hosts, that dwelleth *between* the cherubim.

3 And they set the ark of God upon a new cart, and brought it out of the house of A-bin'a-dab that *was* in Gib'e-ah: and Uz'zah and A-hi'o, the sons of A-bin'a-dab, drave the new cart.

4 And they brought it out of the house of A-bin'a-dab which *was* at Gib'e-ah, accompanying the ark of God: and A-hi'o went before the ark.

5 And Da'vid and all the house of Is'ra-el played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to Na'chon's threshing-floor, Uz'zah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*.

7 And the anger of the LORD was kindled against Uz'zah; and God smote him there for *his* error; and there he died by the ark of God.

8 And Da'vid was displeased, because the LORD had made a breach upon Uz'zah; and he called the name of the place Pe'rez-uz'zah to this day.

9 And Da'vid was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So Da'vid would not remove the ark of the LORD unto him into the city of Da'vid; but Da'vid carried it aside into the house of O'bed-e'dom the Git'tite.

11 And the ark of the LORD continued in the house of O'bed-e'dom the Git'tite three months: and the LORD blessed O'bed-e'dom, and all his household.

12 And it was told king Da'vid, saying, The LORD hath blessed the house of O'bed-e'dom, and all that *pertaineth* unto him, because of the ark of God. So Da'vid went and brought up the ark of God from the house of O'bed-e'dom into the city of Da'vid with gladness.

General Statement.

The capture of Jerusalem was soon followed by the surrender of the other fortresses, and the possession of the entire mountain region of Palestine by Israel. But the Philistines, long the masters of the land, would not yield their sway without a struggle. Three fierce battles were fought under the walls of the new capital, but the tide of conquest had turned, and now Philistia fell before Israel, and even the strong city Gath was taken by the victorious arms of David. Mountain and plain and valley, from the entering in of Hamath to the river of Egypt, were now possessed by the twelve tribes, and the conquest begun by Joshua was completed under David. All the surrounding nations were inspired with a new respect for the powerful throne, and for the Lord Jehovah whom it represented. The time had now come for a new departure in the religious history of the chosen people. The ark had long lain in seclusion, and the ordinances of worship had been in abeyance. Saul had slain the priests, and the people had well-nigh forgotten God's law. David resolved to place the worship of God in its prominence before the people. For this purpose he planned to bring into his new capital the ark of the covenant, the shrine of the law and the symbol of God's presence, and to surround it with a magnificent service. The representative men of all Israel were summoned to participate in the great event. Amid sound of trumpets, and songs and dances, the ark was brought from its hiding-place. But a neglect to consult the law of God brought a sad result in the death of one who stood by the ark, and the march was delayed for three months, while the law was searched, and God's will was revealed. Again the procession was formed; the ancient chest, covered from profane gaze, was borne upon the shoulders of the priests, and carried over the hills of Benjamin. The gates of Zion were opened, and the token of God's presence was carried within the walls, there to rest until it should find an abiding home in the curtained recess of the temple.

Explanatory and Practical Notes.

Verse 1. Again. After the events of Lesson I, and the victories over the Philistines, by which Israel was set free from the yoke borne for two hundred years. **Gathered together.** That the removal of the ark might be a national measure, and commence an era in the religious history of Israel. **Thirty thousand.** The representative men in the State, the Church, and the army, up to that number. This was to give dignity to the occasion. (1) *The first care of rulers should be for the interests of religion.*

2. From Baale of Judah. Otherwise called Kirjath-jearim; the original Canaanitish name remaining with the Israelites. It was on the border of Judah and Benjamin, eight miles west of Jerusalem, and is now called *Kuryet el-Enab*. The journey from Jerusalem to Baale is related in the parallel account. 1 Chron. 13. 6. **To bring up.** The ark had been in seclusion at this place for more than sixty years, after its return from the land of the Philistines. 1 Sam. 6. 10–21; 7. 1, 2. **The ark of God.** This was a chest of wood, plated within and without with gold, about four feet long by two and a half wide, made under Moses's direction at the foot of Mount Sinai, and containing the two tables of the Ten Commandments. Its lid was of gold, having upon it two cherubim, and was called the *propitiatory*, incorrectly translated *mercy-seat*, being the place where God was revealed in some way now unknown. (2) *God's ark is now the hearts of his people.* **Called by the name.** So called as the token of the covenant between God and Israel, and as the place where he manifested his presence. Some translate, *Over which is called the the name, the name of Jehovah of hosts.* **Dwelleth between the cherubim.** These were conceived as the bearers of God, (Psa. 18. 10,) or the upholders of his throne, (Ezek. 11. 22,) hence representing his presence. Their form is not known with certainty, but is supposed to have been human, with six wings each. Isa. 6. 2. Some think that they symbolized redeemed humanity, ever in communion with God.

3, 4. Upon a new cart. They followed the example of the Philistines, (1 Sam. 6. 7,) and not the command of the law, which was that the ark should be borne on the shoulders of the priests. This shows the general neglect and ignorance of the law of God into which Israel had lapsed. (3) *It is never safe for God's people to follow the customs of the world.* **The house of Abinadab.** It is not at all likely that Abinadab was still living, as he had received the ark more than sixty years before. **That was in Gibeah.** Rather, as in the margin, "that was in the hill," an eminence at Kirjath-jearim, not the town of Gibeah, which was eight miles distant. **Uzzah and Ahio.** They may have been grandsons, or more remote descendants of Abinadab, as the Hebrew use of the word "sons" is very indefinite. **Drave the new cart.** All this was gross negligence, approaching to sacrilege. (4) *We should learn from God's word how to conduct his service.* **Ahio went before.** Guiding the oxen, while his brother Uzzah watched the ark. They had been accustomed to its presence from childhood, and were wanting in becoming reverence for it. (5) *Sometimes custom breeds carelessness in sacred things.*

5. Played before the Lord. With music and the sacred dances of the East, not in careless mirth, but with holy joy in the Lord. (6) *It is well when our festivals and pleasures are before the Lord and for his honor.* **Instruments made of fir wood.** The Hebrew text

here is uncertain, and the best commentators adopt the reading in 1 Chron. 13. 8, *With all their might and with songs.* **Psalteries.** Stringed instruments, resembling a harp, but of triangular form. **Timbrels.** Also called *tabrets*, somewhat like a tambourine. **Cornets.** Rather, *sistra*, plural of *sistrum*, an Egyptian musical instrument, like a horseshoe hung with bells, and shaken by a handle.

6. Nachon's threshing-floor. Called in 1 Chron. 13. 9, *Chidon's* threshing-floor. Perhaps neither is a proper name, but both were given to commemorate this event, as one means "the threshing-floor of *smiting*," the other "of the *dart* or the stroke." The location is now unknown, but it was on the road from Kirjath-jearim to Jerusalem. **Uzzah put forth his hand.** "He did not think: the frequent plea of sinners. But it was his business to think."—*E. Stock.* **The oxen shook it.** Literally, "were throwing it down," (as in 2 Kings 9. 33, where the same word is used.) Perhaps the oxen turned aside from the path to eat the grain on the floor, and the cart was in danger of falling over.

7. The anger of the Lord was kindled. Doubtless God was offended at the carelessness of the whole transaction, but now it was necessary to interfere, lest his ark should become common and despised, for one slight would surely be followed by others, and one act of severity would result in abiding reverence. God's anger is not a hasty, blind passion, but a principle of his being, called forth when men's conduct makes it necessary. **God smote him.** "Uzzah's death was necessary for a solemn warning to David and his people."—*Cambridge Bible.* God dealt with him as he often deals with men, permitting the death of one man for the salvation of many. It is not necessary to suppose that his soul was lost, for of his spiritual condition we know nothing, and God does not judge men eternally by one hasty act, which may have been repented of in a moment. (7) *How close are the links which bind men together, when one man's death becomes a lesson to a whole people and for all time!* (8) *If such be the sacredness of the symbol of God, how sacred should be held his name, and the blood of the covenant, wherewith we are redeemed!*

8. David was displeased. Not against God, but with the failure of his plans, for which he had made vast preparations, and cherished great expectations. So sudden a calamity in the midst of the festivities could not fail to excite a deep feeling. **A breach upon Uzzah.** A sudden stroke of destruction. **Peruz-uzzah.** "The breach of Uzzah," or "fall of Uzzah." The name would perpetuate the memory of the event. **To this day.** Implying that the final revision of the record was made long afterward, perhaps as late as the time of Ezra, 440 B. C. (9) *God's strokes are apt to be remembered longer than his mercies.*

9. David was afraid of the Lord. Already the sad event was bringing good results in deeper reverence for God, and an awakening to the solemnity of his service. **How shall the ark?** He now began to inquire in what manner the ark ought to be carried, since the former attempt was so displeasing to God. Had he asked sooner a life might have been saved, and the joy of the people might not have been changed so suddenly into mourning.

10. Would not remove. Not for the present, until the will of the Lord should be more clearly revealed. **Unto him.** Nearer to his own palace, and in his capital, lest it might become the cause of terror among the people. **City of David.** The rapidly growing city on Mount Zion and its surrounding hills. **Into the house.** Placed for the present only, awaiting divine direction. **Of Obed-edom the Gittite.** A Levite descended from Kohath, (1 Chron. 26. 8;) called a Gittite, perhaps because of a former residence at Gath-rimmon, which was a Kohathite city. Josh. 21. 25. He may have opened his doors in faith, or perhaps the ark was placed in his house by royal authority.

11. Three months. A short stay, but long enough to bring God's blessing. **The Lord blessed Obed-edom.** The house was doubtless watched with mingled awe and terror by its neighbors, but in some way God's favor was shown, perhaps by increasing prosperity, or by a manifestation of the divine communings to the household, so that all around recognized the tokens of God's favor. (10) *That house is ever blessed where God dwells.* (11) *No man ever makes sacrifices for the Gospel's sake without an abundant recompense of reward.*

12. It was told king David. Such was the interest awakened by the fate of Uzzah that all news of the ark and the effects of its presence were sure of being reported. **Went and brought up the ark.** As a result of the former event, the king and the priests now searched the long-forgotten law, and therein learned how the ark should be carried. The precepts were obeyed, and this time the sacred chest was safely brought to Mount Zion, and lodged in a tent under charge of Abiathar, while the old tabernacle was left at Gibeon to receive the care of Zadok.

HOME READINGS.

M. The ark in the house. 2 Sam. 6. 1–12.
Tu. The form of the ark. Exod. 25. 10–23.
W. The ark builded. Exod. 37. 1–9.
Th. The ark captured. 1 Sam. 4. 10, 11; 5. 1–9.
F. The ark restored. 1 Sam. 6. 10–18.
S. David feareth God. Psa. 119. 113–120.
S. The blessing of the just. Heb. 10. 23–39.

GOLDEN TEXT.

He blesseth the habitation of the just. Prov. 3. 33.

LESSON HYMN. C. M.

Hymnal, No. 101.

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp his fame,
And parents hold him dear.

Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to thee,
And love to all will reign.

TIME.—B. C. 1042.

PLACES.—Jerusalem and Baale, or Kirjath-jearim, in the tribe of Judah.

CONNECTING LINKS.—War with the Philistines. 2 Sam. 5. 17–25.

DOCTRINAL SUGGESTION—The holiness of God.

QUESTIONS FOR SENIOR STUDENTS.

1. The Ark of God, v. 1, 2.
What was the ark of God, and its purpose?
Give some particulars of its building and history.
Where was it at this time?
How came it there? 1 Sam. 6. 14, 21; 7. 1, 2.
What did it represent to Israel?
How does God now dwell among his people? 1 Cor. 6. 19.

2. The Joyful Procession, v. 3–5.
Who composed the procession?
How was the ark carried, and how should it have been? Josh. 3. 3, 4.
How did the king show honor to it?
Why was this honor shown?

3. The Error of Uzzah, v. 6–9.
What was Uzzah's error?
How and why was it so severely punished?
What was David's feeling?

4. The Blessed Household, v. 10–12.
Whose house received a blessing, and how?
How was the blessing shown?
What was its result?

Practical Teachings.

How are we here taught—

1. The duty of interest in the worship of God?
2. The duty of reverence?
3. The blessing of God's presence?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Ark of God, v. 1, 2.
Whom did David call together?
Whither did he lead them?
For what purpose?
By whose direction was the ark made? Exod. 25. 1. 10.
What was in the ark? Heb. 9. 4.
What was upon it? Heb. 9. 5.
What made it precious to the Jews? Exod. 25. 22.

2. The Joyful Procession, v. 3–5.
How was the ark carried?
From whence was it taken?
Who drove the new cart?
Who went before it?
What tokens of rejoicing were shown?

3. The Error of Uzzah, v. 6–9.
What happened at Nachon's threshing-floor?
Why did Uzzah touch the ark?
What command of God did he break? Num. 4. 15
What punishment followed?
How was David affected?

4. The Blessed Household, v. 10–12.
Where did David leave the ark? Why?
What blessing attended it?
Where was the ark finally brought?

Teachings of the Lesson.

Where in this lesson are we shown—

1. That God's presence and dwelling-place should be sought?

2. That God's commands demand implicit obedience?

3. That his presence in a home brings a blessing on all within it?

QUESTIONS FOR YOUNGER SCHOLARS.

What did David wish to do? **Bring the ark of God up to Jerusalem.**
Where was the ark? **In the house of Abinadab.**
How long had it been there? **Nearly fifty years.**
Who did David gather together to go with him? **Thirty thousand chosen men of Israel.**
How was the ark carried out of the house? **On a new cart.**
How should it have been carried? **Upon the shoulders of the priests.**
Who drove the new cart? **Uzzah and Ahio, the sons of Abinadab.**
Who went before the ark? **David and the house of Israel, singing and making music.**
What did Uzzah do when the oxen shook the ark? **He took hold of it with his hand.**
Why was the Lord angry with him? **Because the ark was holy, and man might not touch it.**
How did God punish Uzzah? **With instant death.**
Why was David displeased with himself? **Because he had not consulted with God about carrying the ark.**
What did he do with the ark? **He carried it aside into the house of Obed-edom.**
What came to Obed-edom and his household? **Blessings from the Lord.** [Repeat GOLDEN TEXT.]
What did David do when he heard this? **He went and brought the ark up to the city of David with gladness.**

Words with Little People.

The ark in the house was a blessing to Obed-edom. Christ in the house is still a greater blessing to us all. But he cannot stay in a house where the hearts are shut against him. Have you Christ in your heart? Have you Christ in your house? Every true child of Christ will show something of Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. From whence did David bring the ark of God? **From the house of Abinadab.**

2. How should the ark have been carried? **By Levites.**

3. What caused Uzzah's death? **His touching the ark.**

4. Where was the ark taken after Uzzah's death? **Into the house of Obed-edom.**

5. After being there three months where was the ark then taken? **Into the city of David.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

What the Service of Christ Should Be.

I. A NATIONAL SERVICE.
Gathered together all the chosen men. v. 1.
"Let the people praise thee, O God." Psa. 67. 3.
"The Lord hath avouched....his peculiar people." Deut. 26. 18.

II. A DIVINE SERVICE.
The name of the Lord of hosts. v. 2.
"There will I meet with thee." Exod. 25. 22.
"Let us come boldly unto the throne of grace." Heb. 4. 16.

III. A JOYFUL SERVICE.
David and....Israel played before the Lord. v. 5.
"Children of Zion....joyful in their king." Psa. 149. 2.
"Rejoice in the Lord alway." Phil. 4. 4.

IV. A CAREFUL SERVICE.
The anger of the Lord was kindled. v. 7.
"Clean....bear....vessels of the Lord." Isa. 52. 11.
"Hear what God the Lord will speak." Psa. 85. 8.

V. A REVERENT SERVICE.
David was afraid of the Lord. v. 9.
"Thou, *even* thou, *art* to be feared." Psa. 76. 7.
"My flesh trembleth for fear of thee." Psa. 119. 120.

VI. A BLESSED SERVICE.
The Lord blessed Obed-edom....his household. v. 11.
"The Lord hath blessed me for thy sake." Gen. 30. 27.
"Blessing of the Lord....maketh rich." Prov. 10. 22.

ADDITIONAL PRACTICAL LESSONS.

Lessons from the Death of Uzzah.

1. The sudden death of Uzzah showed that there is a God in Israel, whose eye is upon his people, who watches their acts, and holds them to a strict personal account.

2. It showed that God is not merely merciful and compassionate, but capable of just anger, and with possibilities of wrath and punishment; so that it is not safe for sinners to trust presumptuously to the divine long-suffering.

3. It awakened attention throughout all the land to the importance of God's worship; called men to think of God who had never thought of him before, and placed divine things prominently before the nation.

4. It made God's people more reverent in their thought and worship, so that during the after centuries reverence was a trait of Israel, and many lives were preserved by the loss of one.

5. It strengthened faith, by the assurance that the ark was not an empty symbol, but that God was indeed among his people.

6. It made God's blessing upon the house of Obed-edom all the more noticeable by the contrast, and thus encouraged the hearts of God's worshipers.

7. It led to searching the long-neglected law of God, and more faithful obedience to its commands.

English Teacher's Notes.

WHAT is it that makes a home happy? Not the amplitude of its dimensions, not the elegance of its structure, not the beauty of its arrangements, not the wealth that it contains. The happiness of a dwelling depends upon its inhabitants. Two habitations may stand side by side, equally grand and commodious, or equally poor or mean, and yet there may be misery in the one and joy and contentment in the other. In one you will find a sunshiny face; in the other, sour looks and bitterness. Love is in the one; strife in the other. Our Golden Text tells us what makes the greatest difference of all: "He blesseth the habitation of the just."

We were reading in the passage appointed for last Sunday how Israel's chosen king sought a new dwelling-place for himself, and a new capital city for his country. After wresting the stronghold of Zion from the Jebusites, David began to fortify the city, and there the workmen sent by Hiram, king of Tyre, built a house for him to dwell in. Seated there in royal state, triumphant over his enemies, the Philistines, rich in the devotion of his subjects, and the esteem and respect of the nations round about, we might have thought David had enough to content him. Had not the king whom God had found "after his own heart," the king brought through many trials and dangers to the throne for Israel's sake, a right to be called "the just"? And should he not expect the blessing of God to rest upon him?

No. He felt that there was something still wanting. He was indeed the king of Israel, but he was only the servant of a mightier King. His residence at Jerusalem would not alone make it the center of all Israel. Nor did he feel that he, in himself, deserved that the blessing of God should rest upon his habitation. Chap. 7. 18. His city was incomplete without the visible symbol and sign of God's presence; he must have the ark with him in Jerusalem.

So a vast concourse of men go down with the king to Kirjath-jearim, where the ark has remained ever since its return out of the land of the Philistines in the days of Samuel. And with music, and shouting, and with great gladness, it is brought on its way toward the city of David. But in the midst of it all we suddenly find

The ark a terror.

The ark was the pledge of God's presence with his people. Between the cherubim, on the mercy-seat above the ark, God was said to "dwell." Ver. 2; 1 Sam. 4. 4; Psa. 80. 1. It was therefore the type and shadow of him whose name is "Emmanuel, God with us." It was out of the cloud that rested over the mercy-seat that God had spoken to Moses. Num. 7. 89. Very strict, therefore, were the rules for preserving the sanctity of the ark. It was neither to be looked upon nor touched, but when conveyed from place to place was to be carefully covered, and borne with staves on men's shoulders. Num. 4. 6, 15. But so long had the ark remained in comparative obscurity and neglect that David himself seems to have forgotten these injunctions. Those who had the charge of it should, however, have known and remembered, and the act of Uzzah was one not merely of neglect, but of daring impiety. The presence of God must bring judgment upon the disobedient. To the presumptuous trifler with sacred things he is a "consuming fire." Heb. 11. 29. So Uzzah perished, a gloom was cast over the whole proceeding, and David fearing to take home the ark, his city lacked that which was later to become its pride and its glory. But in the meantime we find

The ark a blessing.

When David king of Israel was afraid to receive the sacred symbol, there was one ready to give it loyal and reverent welcome. Although he knew of the fate of Uzzah, although he saw the terror of the people, Obed-edom shrank not from taking the ark into his house. And we read that the Lord "blessed him and all his household." Why this blessing? We read nothing of the sort concerning Abinadab and his sons, who had so long been guardians of the ark. No doubt, therefore, it was not as an outward and formal act of duty, but with true and reverent affection, that Obed-edom received it. And with such as he the Lord deigns to dwell. His house was truly "the habitation of the just," since with all his heart he had welcomed the type of him who is "that Just One," (Acts 7. 52,) "just and having salvation." Zech. 9. 9. And therefore the blessing of God rested upon it.

How can we make our homes happy? Get this blessing which Obed-edom had. It is the "one thing needful." No wealth, no splendor, no fame, no popularity, no human affection even, can take the place of this. David was wise in his desire. But desire is not enough. Though David came out to seek it, he went home without it. Where the Lord Jesus comes to dwell he must rule. The heart must choose, not its own way, like Uzzah, but his way. This is why some shrink back from receiving him, for fear of what may happen to them if he comes. When David, however, saw the blessing that came where the ark dwelt, he desired and secured it. Who will follow David's example?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show the time, circumstances, etc., of the lesson, bringing out the fact that David's first care in his reign was for the interest of God's worship, an example to rulers....The places in the lesson, draw map, and show surroundings....What the ark represented to Israel. ....How the ark happened to be at Baale of Judah.... What was right and what wrong in this journey?.... The fate of Uzzah. Why it was necessary, and what benefits came from it. (See Additional Practical Lessons.)....Whose conduct to-day was illustrated by Uz-

zah? Those who say, "No matter about the actions if the heart is right;" those who take part in public worship in thoughtless or irreverent manner; those who set up their own standards in place of God's word, etc. ....To what are we encouraged in the example of Obed-edom?....What is here taught concerning the worship of God? (See Analytical and Biblical Outline.) ....Against what are we warned? 1.) Irreverence; 2.) Neglect of God's law; 3.) Presumptuous trust in God's mercy....ILLUSTRATIONS. In most European cities the traveler sees the roof and spires of the cathedral rising above the buildings in the center of the town: an image of the position which religion should hold in every State....If Uzzah, the worshiper, perished because of carelessness, what will become of the profane swearer who, without his excuse, thoughtlessly uses God's name?

References. FOSTER'S ILLUSTRATIONS. Verse 6: Prose, 4081. Ver. 7: Prose, 9959. Ver. 11: Prose, 858; Poetical, 1831; Prose, 3833....FREEMAN'S HAND-BOOK. Ver. 2: The cherubim, 295. Ver. 5: The sistrum, 272.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus brings blessing to the home.*

INTRODUCTORY. Outline the ark upon the board, or show picture of it. Tell that very precious things were kept in it by God's direction. When interest is awakened in the ark, tell what was kept in it, and God's commands concerning the care to be taken of it. Teachers will give as much of its history previous to this lesson as they deem best. The history given in 1 Sam. 4. 5-7, should be fresh in mind, whether used or not.

THE ARK FEARED.

Who was now king over all Israel? Yes, David. Who was David's King? God. David must obey God as his subjects obeyed him. That is why he set out to bring the ark back to its right place. Tell the story—the grand procession, the great rejoicings, the triumphant march toward home, and the fear that came upon all when Uzzah fell down and died. David feared because he knew that God was displeased, and so he left the ark in the house of Obed-edom. Show a Bible? What is this book for? Lead the children to see that it is God's word telling us what to do. Read James 1. 5. God will tell us what to do if we ask him. Tell that if David had asked God how to bring the ark home, he would have told him in his law that it must be carried by priests, not placed upon a wagon, and that no one but a priest could be allowed to touch it.

THE ARK SOUGHT.

Tell that by and by David heard of great blessing and prosperity in the home of Obed-edom. Why? He welcomed the ark of God, and God was pleased with his willingness to have it in his house. Have it understood that the ark was the symbol of God's presence. David heard that the house of Obed-edom was a glad place because of God's presence there, and then he sent for it and had it carried to Jerusalem according to God's directions. It is safest to obey God in every little detail.

JESUS, OUR ARK.

Draw a contrast between a home where Jesus is known and loved, and one where he has no place. In which home is blessing, peace, safety? Some fear to have Jesus in their home. That is because they are not willing to obey him. Evil spirits feared him when he lived on earth. Let us ask God's Spirit to teach us how to seek Jesus, how to receive him, how to live with him.

Lesson Word-Pictures.

Strange guest at the house of Obed-edom! This guest was seen to enter the house, but has never left the room then tenanted. That room is impressive with the consciousness of a strange, powerful presence, and yet not a human voice has been heard, not a human face seen. Such a mysterious guest! And such prosperity has come to the house of Obed-edom during the stay of this guest! I can imagine some of the manifestations of blessing there. One of Obed-edom's family may have been sick, but health has come back. There may have been an absent son, a prodigal, only to return and kneel for his father's forgiveness. Has not old Nathan, the nearest neighbor, come to make a confession and mend a rent made by his sharp tongue? If the grain be stouter, the grass greener and more velvety, the grape-clusters on the vines more pulpy, is it any wonder? But would you like to see this guest? Others are crowding about the door with you, eager to see the mysterious, powerful benefactor of Obed-edom. Look in when the guest-room is opened. There is that old, old relic of tabernacle-days, the cherished possession of Israel, the ark of the covenant! You see the rich casing of gold, the four golden rings for the staves by which it is borne, that mercy-seat of "pure gold," and over it still drop the protecting wings of the cherubim. Under those wings, what a hiding-place of power! It is the same ark that went with Israel across the wilderness, before which Jordan fell back abashed and Jericho's walls tumbled down in ruin. What wonder that Obed-edom's guest brought blessing to him and all his household? O child of the great Father, the same Jehovah is a guest in your house! Ah, not as a guest to stay awhile, but if you will have it so, a constant, an abiding presence bringing naught but blessing!

Blackboard.

BY J. B. PHIPPS, ESQ.

God's presence in the heart makes life happy. His presence in the home brings blessings unnumbered. He is a God of holiness, and is to be reverenced. Teach with this lesson that we should not seek him carelessly, but with humility, love, and faith. At the close of the review have the school to sing, "Abide with me."

B. C. 1042.] **LESSON III. GOD'S COVENANT WITH DAVID.** [July 20.

2 Sam. 7. 1-16. [*Commit to memory verses* 13-16.]

1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies,

2 That the king said unto Na'than the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Na'than said to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee.

4 And it came to pass that night, that the word of the LORD came unto Na'than, saying,

5 Go and tell my servant Da'vid, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Is'ra-el out of E'gypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Is'ra-el spake I a word with any of the tribes of Is'ra-el, whom I commanded to feed my people Is'ra-el, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant Da'vid, Thus saith the LORD of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Is'ra-el:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Is'ra-el, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Is'ra-el, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name; and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

General Statement.

The kingdom of Israel is now at peace, ruling over the twelve tribes, honored by its friends, and feared by its foes. The capital on Mount Zion is extending its borders, and increasing in its population; the palace of its king looms up above the houses, and beside it stands the tabernacle, where the ark rests after its long wandering. The hour has now come for a new revelation of God's plan of redemption. By the shadow of Eden's closed gate God gave the first dim promise of One who should come to heal the serpent's sting. Twenty centuries rolled away, and then the Almighty called forth the family of Abraham, and promised that in it should all the earth be blessed. Two hundred years later from the dying lips of Jacob broke the prophecy that in Judah's line the Shiloh should appear. Then silence reigned for six centuries, while the divine plans were awaiting a fit hour in which to point with clearer light down the future, to narrow the field of prophecy, and to mark out the line through which the Messiah shall come to Israel and to the world. That hour has now dawned, and to David the king is given the assurance that in his family the royal honor shall remain until his kingdom shall culminate in a throne never to pass away. Walking upon the roof of his palace, David sees beneath him the modest tent which enshrines the ark of the covenant. A loyal servant of God, he resolves that no longer shall his home outshine that which is the emblem of the Lord's presence. He plans to build a temple which shall be a worthy dwelling-place of the Most High. The Lord accepts his pious purpose, but reserves its accomplishment to a more fitting time, and then makes to him the glad announcement that his house shall sit upon the throne forever; that from him shall proceed a line that shall never end, and a kingdom that shall encompass all the earth.

Explanatory and Practical Notes.

Verse 1. It came to pass. After David was firmly established on his throne, but before the birth of Solomon, (ver. 12,) and therefore in the earlier years of his reign. **The king.** The title here calls attention to the kingly aspect in which David appears in this chapter. **Sat in his house.** Not standing, the attitude of action, but sitting at ease. **The Lord had given him rest.** The persecution of Saul, the hundred years' war with the Philistines, the rivalries and strife of the tribes, the invasions of surrounding tribes, all were ended. His realm was at peace, and his throne seemed secure. (1) *When rest comes, it is the gift of God.* (2) *God gives trials for our training, and rest for our growth.*

2. Nathan the prophet. The first mention of a man who stood in close relations to David. He had probably been trained in the prophetic school of Samuel, and by his wisdom and spiritual insight exercised great influence in David's court. He boldly rebuked David's sin, gave Solomon his early training, and aided in securing his accession to the throne. It is most likely that the original writings from which the history of this period in the books of Samuel, Kings, and Chronicles were compiled came from his pen. **The prophet.** The order of prophets was instituted by Samuel, though individual prophets had appeared before his time. They represented the highest spirituality of Israel, as the priesthood represented its outward worship, and both were necessary to the Jewish Church. They were men of every grade in society, from herdsmen like Amos up to princes like Daniel; but lived in communion with God, and taught his will in various degrees of inspiration. They were often bold in their rebukes of kings because of their failure to appreciate the true character of kingship, and their forgetfulness of God. **A house of cedar.** The palace on Mount Zion which Tyrian workmen had built for David out of cedar from Lebanon. **The ark of God.** See notes on Lesson II., ver. 2. **Within curtains.** In the temporary tabernacle on Mount Zion, with which David's stately palace stood in strong contrast. (3) *The true servant of God seeks honor for his master rather than himself.*

3. Nathan said. Nathan spoke out of his own judgment, and not by divine inspiration; for only at times was the prophet given a message from the Lord. **Do all that is in thine heart.** He supposed that David's purpose would be in accordance with God's will. **The Lord is with thee.** (4) *It is well when a man's acts are such that God is ever on his side.*

4. That night. God often gave his messages to the prophets by night, as to Samuel. 1 Sam. 3. 3; 15. 16. **The word of the Lord.** In what precise form we know not, but probably through an impression upon his spirit which he recognized as divine. **Came unto Nathan.** We see now the difference between Nathan's personal opinion and the revelation of God through him. (5) *May we live so near to God as to hear his voice!*

5. My servant David. The term was a mark of special honor, as only a few, like Moses and Joshua, are named "servants of the Lord" by Jehovah himself. **Shalt thou build me a house?** The thought of these verses is, "Thou shalt not build me a house, but I will build thee a house, (a family line upon the throne,) and thy son shall build me a house." (6) *God recognizes, honors, and rewards the pious desires of his people, even when he does not accept their plans.*

6. Whereas. Rather, "since." It introduces the reason why David was not to build the house. **I have not dwelt.** While the land was not yet fully possessed by his people, God would not occupy a settled abode, but dwelt in a movable tent. **Even to this day.** Four hundred and fifty years after the exodus of the Israelites from Egypt. **Have walked.** While the tabernacle and the ark were changed from place to place, God

himself seemed to be traveling. God dwelt in the ark, in the sense that it was the symbol of his presence, and as some think, bare his visible manifestation in the mysterious Shekinah. (7) *God feels with his people, adapts himself to their state, and shares their varied experience.*

7. In all the places. The wilderness, Gilgal, Shiloh, Kirjath-jearim, and now Zion. **Spake I a word?** "Did I give a command to any one of the tribes through which I governed Israel." **Any of the tribes.** When a ruler arose for Israel out of any tribe, his rule was considered that of his tribe, as when Ephraim ruled in the person of Joshua, or Benjamin in Saul, or Judah in David. (See 1 Chron. 28. 4.) **To feed.** To tend, as a shepherd his sheep. **Why build ye not?** God had never called upon any of the ruling tribes of Israel to set aside the tent and build a temple.

8. Now therefore. The reason why God chose not to have his house built at that time was that the throne of David was not fully settled, that great wars were yet to be waged, which would engross David's attention, employ all his power, and unfit him for the work of building the temple. **The Lord of hosts.** *Jehovah-sebaioth*, "the Lord of the universe." **I took thee from the sheep-cote.** Rather, "from the pasture of the flock." (8) *It is well for those whom God has honored to keep in mind their lowly origin.* **To be ruler.** David was thus reminded that his elevation had come from God.

9. Was with thee. God had been with him in his battle with Goliath, in the perils of Saul's court and of the exile, in wars and political movements. **Cut off all thine enemies.** Here referring especially to Saul and the leaders of his party. **Made thee a great name.** David was the ablest warrior, the wisest statesman, and the most successful ruler in the history of Israel, after Moses. He found Israel broken, cowed under their enemies, and wandering from God; he left it in control of all the surrounding nations, with an empire twelve times the size of Saul's, and the leading Oriental power of the age. (9) *The greatest honor that any man can possess is to be known as the child of God.*

10. I will appoint. This should read, "I have appointed," as it referred to the past, not the future. **A place for my people.** The land of Canaan, where they were then settled, and which they held as God's gift. **Move no more.** As they had moved in the patriarchal age from Canaan to Egypt, and in the Mosaic from Egypt to Canaan. **Neither....children of wickedness afflict.** This promise was fulfilled according to the measure of Israel's faithfulness to its God. When Israel's sins required discipline and punishment, God gave it through hostile nations. (10) *God's keeping of his covenant is always dependent upon man's fidelity to his vows.* **Beforetime.** Here referring to the adversities of Israel in Egypt.

11. And as since. Referring to the oppressions through which the Israelites passed during the period of the judges. **Caused thee to rest.** God calls attention to the contrast between David's time and all the previous ages of Israel's history; "hitherto have been afflictions, now there is rest." **Will make thee a house.** David had proposed a house for God; and in refusing it God rewards his purpose with the promise of a house for himself, that is, a permanent possession of the royal authority in his family. (11) *God will let no man serve him for nought, but rewards even our unfulfilled desires for his honor.* In this promise was also the principle that God must build a man's house before he can build God's house.

12, 13. Will set up thy seed. In the person of his son Solomon, who was not yet born. **Establish his kingdom.** A promise verified to Solomon, who enjoyed rule over all the lands won by David. **He shall build a house.** The temple, which was the glory of Solomon's reign, and stood for four hundred years. **His kingdom for ever.** This was fulfilled when Jesus Christ, the Son of David, established his kingdom in the world, to outlast all earthly empires. (12) *See here our interest in this promise of God.*

14. I will be his father. For David's sake God promises to deal with Solomon in the love, tenderness, and discipline which a father shows toward his son. (13) *The children of saints can claim peculiar regard from their father's God.* **He shall be my son.** This was not a promise that David's son would be saved without respect to his own faith or conduct, but that God would deal with him as a wise father, punishing sin, but ever ready to forgive. **If he commit iniquity.** The backsliding of Solomon and of David's descendants in general seems to be foreshadowed by divine omniscience. **With the rod of men.** With such chastisements as good men inflict upon wayward children, to correct and not to destroy them.

15, 16. My mercy shall not depart. The favor of God will still be continued to David's family line, even though individuals of it may be set aside for their sins. **As I took it from Saul.** In that God took the kingdom at once and forever from Saul's family, while he left it forever in David's; for when the temporal kingdom ended, the eternal kingdom arose in Christ, who was "of the seed of David." **Established for ever.** Other thrones have passed away, and not one king on earth can trace his line back to David's time. But the Son of David, who rules over "a peculiar people," his Church lives and reigns for evermore.

HOME READINGS.

M. God's covenant with David. 2 Sam. 7. 1-16.
Tu. The promise to Abraham. Gen. 15. 7-18.
W. Renewed with Isaac. Gen. 26. 1-6.
Th. David repeats the promise. Psa. 132. 8-18.
F. The restoration foreshown. Jer. 24. 4-10.
S. The covenant fulfilled. Luke 1. 26-35.
S. God's great mercy. Psa. 89. 20-37.

GOLDEN TEXT.

Thy throne shall be established for ever. 2 Sam. 7. 16.

LESSON HYMN. L. M.

Hymnal, No. 66.

Come, let us tune our loftiest song,
And raise to Christ our joyful strain;
Worship and thanks to him belong,
Who reigns, and shall forever reign.

Burn every breast with Jesus' love;
Bound every heart with rapturous joy;
And saints on earth, with saints above,
Your voices in his praise employ.

Extol the Lamb with loftiest song,
Ascend for him our cheerful strain;
Worship and thanks to him belong,
Who reigns, and shall forever reign.

TIME.—B. C. 1042, immediately after the events of the last lesson.

PLACE.—Jerusalem.

DOCTRINAL SUGGESTION—The promises of God.

Monthly Temperance Meeting.—Topics: 1. The tobacco vice. 2. Personal purity in a child.

QUESTIONS FOR SENIOR STUDENTS.

1. A House Proposed, v. 1-3.
For whom did David propose to build a house?
What spirit did his purpose show?
How did the prophet reply to his proposition?
Why, then, was not the house built?

2. A House Refused, v. 4-10.
Why did God refuse the house?
How had God shown his love to David?
What did he promise to Israel?
For what purpose did God choose the Israelites?

3. A House Promised, v. 11-16.
What was God's promise to David?
How was it fulfilled?
What was the promise of the GOLDEN TEXT?
In what respect was this "for ever"? Dan. 2. 44.
Who was the true successor of David? Matt. 21. 9.
What part may we have in the promise to David?

Practical Teachings.

What are we taught in this lesson—
1. Concerning the duty of gratitude to God?
2. Concerning the privilege of covenant with God?
3. Concerning the promises of God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A House Proposed, v. 1–3.
What was the state of David's kingdom now?
With whom did the king seek counsel?
What did he contrast with his own home?
What permission did the prophet give?
What encouraging assurance did he offer?

2. A House Refused, v. 4–10.
For whom did Nathan receive a divine message?
What did the Lord ask of the king?
Where had the Lord had his dwelling-place with men?
What had he refrained from asking?
Of what did he remind the king?
What promise of national prosperity is given?
Why did the Lord deny David's request? 1 Chron. 28. 3.

3. A House Promised, v. 11–16.
What promise of prosperity was given to David?
Who should follow him as king?
What privilege should be granted him?
What promise of adoption?
What warning was given?
What covenant was made with the house of David?
In whom was this fulfilled? Luke 1. 32, 33.

Teachings of the Lesson.

Where in this lesson are we shown—1. That God's plans cannot be hurried by men? 2. That God's presence and blessing are with his servants? 3. That the death of a good man does not hinder God's work.

QUESTIONS FOR YOUNGER SCHOLARS.

What did David wish to do? **Build a house for the ark of God.**
Who encouraged him to do this? **Nathan, the prophet.**
What came unto Nathan by night? **The word of the Lord.**
Where was the ark kept? **In a tent.**
Had God asked the people of Israel to build him a house of cedar? **No; he dwelleth not in temples made by hands.**
Where is his dwelling-place? **In our hearts.**
What was David when the Lord called him to be ruler over Israel? **A tender of sheep.**
How had the Lord prospered him? **He had made his name great upon the earth.**
Over whom had he given David the victory? **Over all his enemies.**
What did the Lord promise David? **That he would bless and continue his house.**
Who did he say should build a house for the ark? **The son of David.**
What did the Lord promise to be to David's son? **A heavenly Father.**
How would he chasten him when he sinned? **With mercy.**
What would he establish forever? **David's house and kingdom.** [Repeat GOLDEN TEXT.]

Words with Little People.

God blesses—Those who trust him. Those who honor him. Those who love and obey him. "Surely it shall be well with them that fear God."

THE LESSON CATECHISM.

[For the entire school.]

1. What did David purpose to do? **To build an house for the Lord.**
2. What came to Nathan in the night? **The word of the Lord.**
3. What did the Lord tell Nathan? **To forbid David's building him an house.**
4. Whom did the Lord appoint to build him an house? **David's son Solomon.**
5. What promise did God make to David? **"Thy throne shall be established for ever."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Seven Attributes of God.

I. THE DIVINE PERSONALITY.
Thus saith the Lord. v. 5.
"Thou art God alone." Psa. 86. 10.
"Is there a God besides me?" Isa. 44. 8.

II. THE DIVINE AUTHORITY.
Go and tell my servant David. v. 5.
"Fear the Lord....keep all his statutes." Deut. 6. 2.
"The Lord reigneth....clothed with majesty." Psa. 93. 1.

III. THE DIVINE SPIRITUALITY.
Have walked in a tent....tabernacle. v. 6.
"Ye ...saw no similitude." Deut. 4. 12.
"God is a Spirit." John 4. 24.

IV. THE DIVINE OMNIPOTENCE.
I took thee....to be ruler. v. 8.
"I am the Almighty God." Gen. 17. 1.
"The Lord God omnipotent reigneth." Rev. 19. 6.

V. THE DIVINE FOREKNOWLEDGE.
He will make thee a house. v. 11.
"Known unto God....all his works." Acts 15. 18.
"God knoweth all things." 1 John 3. 20.

VI. THE DIVINE JUSTICE.
If he commit iniquity....will chasten. v. 14.
"Justice and judgment....thy throne." Psa. 89. 14.
"God is no respecter of persons." Acts 10. 34.

VII. THE DIVINE MERCY.
My mercy shall not depart. v. 15.
"The Lord is merciful and gracious." Psa. 103. 8.
"He delighteth in mercy." Micah 7. 18.

ADDITIONAL PRACTICAL LESSONS.

The Gifts of God.

1. God gives to his servants rest after toil and ease after trouble. v. 1, 2.

2. God gives to his servants counsel in the affairs of life, guiding their plans by his divine wisdom. v. 4–7.

3. God gives to his servants his call, opening before them paths of opportunity, and making their way plain. v. 8.

4. God gives to his servants his presence and help, encouraging them in trial, and leading them to success. v. 9.

5. God gives to his servants such tokens of his favor as lead to honor from the world. v. 9.

6. God gives to his servants his promises, which are everlasting, and sure of fulfillment. v. 10–13.

7. God gives to his servants an interest in their families, and special charge over their children. v. 14–16.

English Teacher's Notes.

WE have more than once had lessons on giving, but I do not think we have yet had one on accepting. And I think we may find it both interesting and profitable to look at this passage in the light of a lesson on accepting.

A friend offers to render me an act of service. I accept it with thanks. Why? Probably for two reasons: first, that it is offered in a kindly spirit; and second, that it will actually meet my need. It does not, however, follow that both these conditions are fulfilled in every act of service offered. The offer may be made grudgingly and disagreeably, and in such a case, although exactly adapted to the need, it could not be acceptable. On the other

hand there may be much kind feeling, but little suitability in the service. I was reading only to-day of a poor invalided woman in France. A young friend in England regularly forwarded her an excellent periodical to cheer her lonely hours. But it was written in English, and the poor sufferer could not read a word of it. Even the kind motive could hardly render such a thing acceptable.

In the passage for to-day we find David offering to render service to God. He sat in his royal palace, triumphant over his enemies, established in the hearts of his people, rich and happy in the blessing of the Lord. And his thoughts turned to that which was foremost and chief in his mind, the honor and glory of his God. He had the ark, the sign of God's presence, with him in the royal city; but it dwelt "within curtains." Could he not build a costly shrine more befitting such a treasure? A house for God's name, (ver. 13,) that is what he desired to offer. Was it accepted?

Not as he wished and hoped. The devout spirit, the zeal for God's glory, the adoring heart anxious to expend its best upon his service—all this was well pleasing to the Lord. "Thou didst well in that it was in thine heart." 2 Chron. 6. 8. But what did God say to the service itself? "Shalt thou build for me an house to dwell in?" Why? God's requirements, the needs (if we may so speak) of his glory, could only be met in God's way. He had chosen a tent as his meeting-place with Israel, and as his habitation among them. Ver. 6; Exod. 29. 43, 45. When he chose another dwelling-place he must select the man by whom it was to be set up; for the earthly dwelling-place was but a sign and symbol of something higher. And though David was the chosen servant of God, he could not fulfill this type, because he had been a "man of war." 2 Chron. 28. 3. The spirit in which David sought to offer was accepted, but not the service itself. For the latter was unsuitable, it could not answer to the need.

But in rejecting David's offer of service, God made an offer of blessing to David. Was it for God's glory alone that he dwelt in the midst of Israel, that a house was to be erected to his name—that outward types were given of greater things to come? Why had he set David to be king over his people? For Israel's sake. Chap. 5. 12. Why did he dwell among them? That he might bless them. This was what God desired and required—blessing for his people; and this was to come—not from David alone. A mere man could never suffice for the needs of his brother-men, (Psa. 49. 7,) could never be a sufficient channel for the blessing of God to them.

So what did God promise? That David's son should build a house for his name. But this was not all; it was but the type of something better. And so David understood it, as we find from Psa. 72. He knew that the promise should be fulfilled in a divine king, even the Lord, (Psa. 110. 1,) whose throne should be "established for ever," and in whom all nations should be blessed.

How did David receive this offer of blessing? Bear in mind that it contained the rejection of his own offer of service, the frustration of his own plans. It put him in a secondary place. But see in vers. 18–29 with what joy and praise it was accepted! He let go his own ideas; he rose above his own desires; he saw the wonderful love of Jehovah streaming out in this promise; he saw that these "great things," this "goodness," this "blessing," (vers. 21, 28, 29,) had come from the heart of God, "according to thine heart." Ver. 21. And he saw how thoroughly his blessing met all the need of God's people. So his acceptance was immediate, hearty, and eager. "Let it be;" "Do as thou hast said," was his response. This is the way to accept what God offers.

It is the natural impulse of the human mind to offer something to God, whether with self-complacency, as Balak, (Num. 23. 4,) or grudgingly, as the Israelites in the time of Malachi, (Mal. 1. 7, 8, 13,) or devoutly, as Cornelius. Acts 10. 4. We have seen how God accepts—according to the spirit, yet not always in the letter. That ardent young heart may plan out a work for God, and not be permitted to carry it out? Why? God knows best. God must choose. And if he rejects the offer of service, he still offers blessing. The great point is, to accept God's offer. It may strike right against our natural desires, our cherished schemes, but it is far better than any thing we can conceive. God's offers should be meekly, gladly, thankfully accepted. The best that man can do must come "short of the glory of God." Rom. 3. 23. But God has perfectly provided for the needs of our poverty and the needs of his glory. In Christ all these needs are fully met. Would we please God and serve him acceptably? "This is the work of God, that ye believe on him whom he hath sent." John 6. 29. "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." John 16. 27.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

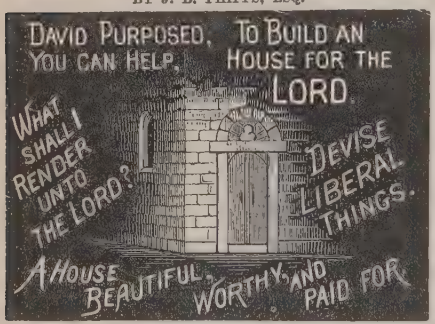
In the introduction present the purpose of this lesson as an important link in the chain of revelation concerning the redemption of the world, as shown in the General Statement....The circumstances of the lesson a word-picture: David's palace and the tabernacle in contrast; the king and the prophet; God's house proposed, and David's house promised....I. What God had done for David. II. What God now promised to do for David....Show in the lesson God's gifts to his servant, and to what degree we may expect them. (See Additional Practical Lessons.)....Point out in this lesson the illustrations of the nature and character of God, shown in the Analytical and Biblical Outline....What the lesson calls upon us to do: 1.) To recognize God, as David did, while many forget him in their own advancement; 2.) To plan for God's cause, while our own plans are successful; 3.) To keep in view our humble origin, and remember that our prosperity comes from God; 4.) To seek in all things to accomplish God's will; 5.) To rest in God's promises, assured of their fulfillment; 6.) To be faithful to God's covenant, that we have reward and not chastisement; 7.) To keep before us the thought of Christ, David's greater Son....ILLUSTRATIONS. Contrast David's spirit, mindful of the cause of

God, and recognizing God's hand, with Nebuchadnezzar's, saying, "Is not this great Babylon which I have builded?" ...Ver. 8: A rich man in a German city kept hanging up in a prominent place in his mansion a pair of wooden shoes, such as were worn by the poorest people. When asked why they were there he answered, "Those are the shoes with which I entered this city when a poor boy, and I keep them there to remind me of the mercies which God has shown me....Ver. 9: What other king who reigned in David's time is now remembered? Their very names have perished, while his stands in honor, known throughout the world.

References. FOSTER'S ILLUSTRATIONS. Verse 2: Prose, 9611. Ver. 5: Prose, 11921. Ver. 8: Poetical, 3302. Ver. 9: Poetical, 1608, 2718. Ver. 10: Poetical, 3535. Ver. 16: Prose, 3478. ..FREEMAN. Ver. 10: Use of the term "children," 650.

Blackboard.

BY J. B. PHIPPS, ESQ.


DAVID PURPOSED, TO BUILD AN
YOU CAN HELP. HOUSE FOR THE
LORD.
WHAT SHALL I RENDER UNTO THE LORD?
DEVISE LIBERAL THINGS.
A HOUSE BEAUTIFUL, WORTHY, AND PAID FOR

EXPLANATION. This design is intended to teach that as David had it in his heart to build a house for God, so each one of us can help to do the same, either for our own congregation, or for our Church Extension Board. We should devise liberal things for God's honor. His dwelling-place should be "a house beautiful," a temple worthy of him, and a church paid for.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Heart God's Temple.* To be taught: 1.) That David wanted to honor God. 2.) That God wants the homage of our hearts. 3.) That if we honor God he will honor us.

1. Question as to what God had done for David. He called him when a little boy. Has God called any little boy or little girl here? He told David what to do, guided him, kept him in danger. Has he done as much for any one here? Show a gilt crown cut from paper. What was David now? Yes, a king. Talk about his kingdom—the whole of Israel, his great power, etc. One day he sat in his beautiful palace thinking how much God had done for him. He looked about at his fine house, and then he thought of God's house. Explain that this was only a tent. Then tell his conversation with Nathan. Why did David want to build a house for God? Because God had done so much for him. Do you want to do something for God? Why?

2. Did David always wait to ask God what he wanted him to do? Recall the moving of the ark, and teach that it is not our outward works so much as the temper of our hearts that God looks upon. He wants his temple in the heart. David and Nathan both thought of the outer temple, and did not wait to ask God if he wanted it to be built. In the night God spoke to Nathan, and told him what to tell David. He did not want David to build him a house, (the reason is found in 1 Chron. 22, 8,) but he wanted David's heart to be a holy and beautiful house in which he might dwell. Teach that he wants our hearts for his house, just as much as he wanted David's heart. Print, "Give me thine heart," and show that to do this is to build a house for God.

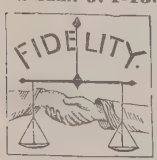
3. Show a stout piece of twine. Let some child try to break it. Teach that this is like God's promises. Though God would not let David build him a house, he made very great promises to him. Tell what they were in simple words, and explain how he is keeping his promise that David should be king forever. Tell that Jesus is the Son of David, because he came in the line of that family, and that his is a kingdom that has no end. Show the crown; who wears a crown forever? Yes, Jesus. And who shall be crowned with him? All who love and obey him.

Lesson Word-Pictures.

What is David meditating upon? There he sits in his house. What a comforting consciousness of peace and security is his! Moabite, Amorite, Edomite, Philistine, these trouble him not. Is the king in his seclusion meditating upon his throne, his family, and the future? Now let him plan wisely and make sure of the continuance of his house. No, he is thinking of the house of another. He chances to think of the tabernacle. How insecure and transient its hangings seem! God's house so frail, David's palace so stable! God's house a tent, David's built of cedar! Then may have risen before David a picture of the house he would build for God. How massive its foundations, what walls of goodly stone, how fragrant the rafters of cedar, how lustrous the decorations of gold, how costly the sacred vessels! This was the house that rose out of David's thoughts like incense exhaled from some censer to the praise of God. It is night. It is not the palace of the king, but the home of the prophet. There in the stillness and in the shadows comes the strange word of the Lord to the listening prophet. Would David offer to God a house? Lo, for this house going up from David there is a house coming down from God, the prosperity and perpetuity of his family. Ah, servant of the Great King, make a palace for thy Master; he will cover with a roof of blessing thy children.

B. C. 1040.] **LESSON IV. KINDNESS TO JONATHAN'S SON.** [July 27.

2 Sam. 9. 1-13. [*Commit to memory verses* 6, 7.]



1 And Da'vid said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jon'a-than's sake?

2 And *there was* of the house of Saul a servant, whose name *was* Zi'ba: and when they had called him unto Da'vid, the king said unto him, *Art* thou Zi'ba? And he said, Thy servant *is he.*

3 And the king said, *Is* there not yet any of the house of Saul, that I may show the kindness of God unto him? And Zi'ba said unto the king, Jon'a-than hath yet a son, *which is* lame on *his* feet.

4 And the king said unto him, Where *is* he? And Zi'ba said unto the king, Behold, he *is* in the house of Ma'chir, the son of Am'mi-el, in Lo'-de'bar.

5 Then king Da'vid sent, and fetched him out of the house of Ma'chir, the son of Am'mi-el, from Lo'-de'bar.

6 Now when Me-phib'o-sheth, the son of Jon'a-than, the son of Saul, was come unto Da'vid, he fell on his face, and did reverence. And Da'vid said, Me-phib'o-sheth. And he answered, Behold thy servant!

7 And Da'vid said unto him, Fear not: for I will surely show thee kindness for Jon'a-than thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am?*

9 Then the king called to Zi'ba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Me-phib'o-sheth thy master's son shall eat bread always at my table. Now Zi'ba had fifteen sons and twenty servants.

11 Then said Zi'ba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Me-phib'o-sheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Me-phib'o-sheth had a young son, whose name *was* Mi'cah. And all that dwelt in the house of Zi'ba *were* servants unto Me-phib'o-sheth.

13 So Me-phib'o-sheth dwelt in Je-ru'sa-lem; for he did eat continually at the king's table; and was lame on both his feet.

General Statement.

We turn back for a moment to that scene by the stone Ezel, where David watched with beating heart while Jonathan shot the arrows of warning, and where the everlasting covenant was made between the two friends. We glance at the desolate crown of Mount Gilboa, where beneath the moon the dead body of Jonathan lies, covered with honorable wounds. There is a sudden cry of alarm in Saul's palace at Gibeah, and the nurse catches up the sleeping child of Prince Jonathan to save it from the murderous Philistines. She falls with the little one in her arms, and through life the bent limbs of Mephibosheth remind every one who meets him of that day, the darkest yet in Israel's history. For fifteen years the child of Jonathan lies hidden in the house of Machir, among the mountains of the eastern table-land. His lameness and helpless condition forbid him from assuming the headship of the house of Saul, and there is danger lest in the turmoils of revolution his life may be lost. But now the throne of David stands secure, his scepter is supreme over the tribes, and there is a lull in the wars with the nations around. The secret of Mephibosheth's existence has been kept carefully, for fear lest David may follow the custom of almost all oriental kings, and slay the lame youth who might one day become his rival. At last David learns that there is yet a son of Jonathan living. He sends for the manager of Saul's estates, now a part of the royal domain, and finds out his hiding-place. With terror the youth limps into the royal presence, and falls upon his face. It is a picture of destiny, the last scion of the once royal Saul, now a suppliant before that David whom Saul once hunted! The gracious look that shone on the king's face, and his tender greeting, dispelled all fear. Mephibosheth rose an adopted son of David, no more to hide in the wilderness, but to dwell in a palace, to enjoy a princely revenue, and to sit down at the place of honor at the royal table. To the end of his days he cherished a grateful love of his benefactor, remained loyal, though sadly wronged, through the rebellion of Absalom, and left a son through whom the house of Saul, almost extinct, blossomed anew in Israel.

Explanatory and Practical Notes.

Verse 1. And David said. This must have been about seven years after David's accession to the throne over all Israel, for Mephibosheth was five years old at the death of Saul, and he was now not less than twenty. **Is there yet any?** Literally, "Is it so that there is yet any one?" suggesting that David had made inquiry, and just received knowledge. **Of the house of Saul?** He did not say, "of the house of Jonathan;" but "of the house of Saul;" because for the sake of his friend's memory, he was willing to forget his bitterest foe's persecution. (1) *Follow David's example in generous and full forgiveness of enemies.* **For Jonathan's sake.** Jonathan, the son of Saul, had shown a chivalrous love for David, sacrificing his father's regard and his own interests in order to save him, willing even to renounce his right to the throne in his favor. (2) *See how generosity is rewarded, even long after it is shown.*

2. Of the house of Saul. Not a descendant of his family, but a member of his household. **A servant.** He had been a slave, but had gained his freedom; as slavery among the Israelites was very mild, and opportunities for liberty were easy. The slave was treated as one of the family, and often married into it. **Ziba.** Probably he had been the factor or manager of Saul's estates and obtained possession of them during the confusion of public affairs after Saul's death, when the tribes were broken into the kingdoms of David and of Ishbosheth.

3. The king said. He inquired of Ziba as one most likely to know concerning Saul's family. **The kindness of God.** An expression capable of, and perhaps combining, several meanings: 1.) Such a kindness as David had experienced from God; 2.) A kindness for the sake of God, before whom the vow had been made with Jonathan, (1 Sam. 20. 42;) 3.) Some take it to be merely a superlative, "very great kindness;" as the words "a mountain of God" meant "a high mountain," etc. **Jonathan hath yet a son.** Jonathan had been slain with his father on Mount Gilboa, but his young child had been saved from the pursuit of the Philistines. **Lame on his feet.** When news came of the slaughter on Mount Gilboa, and the coming of the Philistines, the nurse of the child Mephibosheth, then five years old, caught him up to flee, but let him fall, so that his feet were badly injured. He had taken no part in the disputes concerning the succession, from his youth, his helpless condition, his weakness of character, and the fact that in the East the younger son of a monarch takes precedence over the son of a deceased heir-apparent, so that his uncle Ishbosheth had been placed upon the throne by Abner.

4. Machir. This was a nobleman of the tribe of Manasseh, who possessed wealth and position. We find that years after this, he entertained David in his flight from Absalom, (2 Sam. 17. 27;) an evidence of his generosity, and also showing that while kind to the fallen house of Saul, he was still loyal to David. (3) *Notice once more, that kindness and mercy are never thrown away, but return in blessings.* David himself was aided by the same hands that had aided the son of Jonathan. **In Lo-debar.** On the east of Jordan, and near Mahanaim, but as yet unknown as to its location. Here Mephibosheth had been kept in seclusion, his very existence probably remaining a secret, lest the knowledge, in those unsettled times, might bring harm to his entertainers. It is not remarkable that fifteen years passed before David learned that the son of his friend was still living.

5, 6. King David sent. The royal command for Mephibosheth to appear at Jerusalem was doubtless received with grave anxiety, for it was usual in oriental countries for a new king to put to death all the family of a rival house; and such kindness as David showed was rare, if not absolutely unknown. **Come unto David.** The mention of Mephibosheth's ancestry serves to bring out the contrast between the broken fortunes of Saul's house and the triumph of David; the one in the dust, the other on the throne. (4) *See how transitory is human greatness, when the grandson of a king is thus humbled.* **Fell on his face.** Probably he was uncertain as to David's purpose, and in fear of his life. (5) *How often we see trouble in what the King of heaven intends for a blessing!*

7. Fear not. David sees in the helpless young man, not his lameness, but only the looks of his father Jonathan. **I will surely show thee kindness.** Words which allay his fears and assure him of favor. (6) *So our King meets us with grace when we obey his call.* **Restore thee all the land of Saul.** The ancestral possessions of Saul were Gibeah, in the tribe of Benjamin, where his father had been a wealthy farmer. They had perhaps been held by Ziba, as the manager for the family, and were under the control of the king. We are to remember that farm-lands in Israel were inalienable, and if sold out of the family, reverted to its descendants at the Year of Jubilee. **Eat bread at my table.** This was the highest mark of honor in oriental kingdoms. 1 Kings 2. 7. One less generous than David would have hesitated from keeping in public notice one who might become a rival to the throne, as he was the heir to the house of Saul. (7) *See in David's conduct a*

generous confidence in man and a strong trust in the promise of God.

8. He bowed himself. The misfortunes of Mephibosheth had humbled him, and perhaps made his character somewhat weak and lacking in manliness of manner. **A dead dog.** The ownerless dogs of an oriental city, cowardly and vile, are natural illustrations of contempt; and "a dead dog" is the deepest depth of degradation. (8) *Those who humble themselves are exalted.*

9. I have given. In most oriental kingdoms the monarch is regarded as supreme owner of all the property of his subjects, and takes and bestows estates at his will; but in Israel not even the king could take an inheritance out of a family line. **Thy master's son.** Mephibosheth, Saul's grandson, here named as his son. **All that pertained to Saul.** Of whom Mephibosheth was now the nearest surviving representative.

10. Till the land for him. Ziba was to continue in charge of the property, receiving one half of its produce and paying the other half to his master. **Food to eat.** That is, a support for himself and his establishment suited to his princely rank. **Fifteen sons.** It is probable that Ziba had more than one wife, showing that the sometime slave had now risen to wealth and social position. **Twenty servants.** All of whom would now become the servants of Mephibosheth. Ziba was a crafty man, watching for his own interests; as he showed afterward by bringing a false accusation against his master during the rebellion of Absalom. 2 Sam. 16. 1–4; 19. 24–30.

11, 12. Then said Ziba. Ziba submitted to the royal command, though doubtless with inward unwillingness at being remanded from the position of a proprietor back to that of a servant. **As for Mephibosheth.** The scholars say that this clause should read, "So Mephibosheth did eat at David's table, as one of the king's sons." **A young son....Micha.** Through whom the house of Saul was perpetuated and greatly increased, and continued down to the captivity.

13. Dwelt in Jerusalem. He remained loyal to David through all the temptations of Absalom's rebellion, though greatly belied by his servant, who with oriental cunning managed to rob him of half his estate. **Was lame.** Repeated to make David's generosity more noticeable, and because a later event in his history turned upon his lameness. Some commentators make Mephibosheth a type of Israel, lame and helpless; but recovering its privileges when bowing before the True David, Jesus Christ; and sought out and honored for the sake of a covenant with its father, the beloved of the King.

HOME READINGS.

M. Kindness to Jonathan's son. 2 Sam. 9. 1–13.
Tu. Jonathan's kindness to David. 1 Sam. 19. 1–8.
W. Jonathan slain. 1 Sam. 31. 1–10.
Th. David mourns for Jonathan. 2 Sam. 1. 17–27.
F. Kindness enjoined. Col. 3. 1–14.
S. The law of giving. Luke 6. 27–38.
S. The gain of godliness. Psa. 112. 1–10.

GOLDEN TEXT.

Thine own friend, and thy father's friend, forsake not. Prov. 27. 10.

LESSON HYMN. L. M.

Hymnal, No. 686.

Jesus, my Saviour, Brother, Friend,
On whom I cast my every care,
On whom for all things I depend,
Inspire, and then accept, my prayer.

If I have tasted of thy grace,
The grace that sure salvation brings;
If with me now thy Spirit stays,
And, hovering, hides me in his wings;

If to the right or left I stray,
His voice behind me may I hear,
"Return, and walk in Christ, thy Way;
Fly back to Christ, for sin is near!"

TIME.—B. C. 1040.

PLACES.—Jerusalem, and Lo-debar, a town east of the Jordan.

CONNECTING LINK.—Subjugation of Israel's enemies, 2 Sam. 8. 1–18.

DOCTRINAL SUGGESTION—The loving-kindness of God.

QUESTIONS FOR SENIOR STUDENTS.

1. A King's Question, v. 1.
What was the question, and by whom asked?
Why did David ask it?
Why had he not asked it before?
Of what covenant was he now mindful? 1 Sam. 20. 42.

2. A Servant's Answer, v. 2–5.
Who was the servant?
What kindness did God propose to show in ver. 3?
What did the servant answer?
Who was this son, and how had he become lame? 2 Sam. 4. 4.
Where was he at this time?
Why was he kept in retirement?

3. A Son's Inheritance, v. 6–13.
What was Mephibosheth's conduct toward David?
What was David's promise to him?
How did he show him special honor?
What was Mephibosheth's after-history? 2 Sam. 16. 3, 4; 19. 24–30.
How was David herein a type of Christ?

Practical Teachings.

How does this lesson illustrate—
1. The power of friendship?
2. An example of generosity?
2. Our privilege in Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A King's Question, v. 1.
Whom did David want to benefit?
For whose sake?
What service had Jonathan rendered? 1 Sam. 19. 1–3.
What had Jonathan asked of David? 1 Sam. 20. 14, 15.
What is the least return for service rendered?
What does the wise man say of friendship? Prov. 17. 17.
What is the highest mark of human friendship? John 15. 13.
What is the highest token of God's love? John 3. 16.

2. A Servant's Answer, v. 2–5.
What servant of Saul was still living?
Before whom was he brought?
What question was asked him?
What answer was given?
How was this son made lame? 2 Sam. 4. 4.
Where was he now living?

3. A Son's Inheritance, v. 6–13.
What was the name of Jonathan's son?
What homage did he give to David?
What kindness did David promise him?
For whom besides Mephibosheth was provision made?
What charge did David lay upon Ziba?
How many persons were benefited by this one act of David?

Teachings of the Lesson.

Where in this lesson are we shown—
1. The strength of true friendship?
2. The lasting power of a good deed?
3. That kind deeds are never lost?

QUESTIONS FOR YOUNGER SCHOLARS.

What did David wish to find out? **Whether any one belonging to the house of Saul was still living.**
Who was found that belonged to Saul's household? **Ziba, a servant.**
What did David do? **He sent for Ziba.**
What did Ziba tell the king? **That one of Jonathan's sons was alive.**
What was he? **In the house of Machir, in Lo-debar.**
Where was Lo-debar? **On the eastern side of Jordan.**
What was Jonathan's son's name? **Mephibosheth.**
What did Mephibosheth do when he came into the presence of David? **He fell on his face before him.**
What did David say? **"Fear not; for I will show thee kindness for Jonathan's sake."**

Who was Jonathan? **David's dearest friend.**
What did David restore to Mephibosheth? **All the land that once belonged to Saul.**
What honor did he bestow upon him? **He gave him a place at his table as one of the king's sons.**
Whom did he place as steward over his land? **Ziba.**
How many sons and servants had Ziba to help him? **Fifteen sons and twenty servants.**
How was Mephibosheth afflicted? **He was lame on both feet.**
What was the name of Mephibosheth's little son? **Micah.**

Words with Little People.

A true friend—
Will remember us when we are in trouble.
Will honor us and delight to serve us.
Will be loving and unselfish.
"Let us love one another."

THE LESSON CATECHISM.

[For the entire school.]

1. For whom did David inquire? **Any of the house of Saul.**
2. For what reason did he inquire? **That he might show him kindness.**
3. Whom did he find remaining of the house of Saul? **A servant, Ziba, and Jonathan's son Mephibosheth.**
4. Where had Mephibosheth been dwelling? **In the house of Machir of Lo-debar.**
5. What did David say to Mephibosheth? **"Thou shalt eat bread at my table."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

"The Kindness of God."

I. A Covenant Kindness.
Kindness for Jonathan's sake. v. 1.
"We have sworn both of us." 1 Sam. 20. 42.
"God....not....forget the covenant." Deut. 4. 31.

II. A Forgiving Kindness.
Any of the house of Saul. v. 3.
"Rewarded me good....thee evil." 1 Sam. 24. 17.
"The Lord....forgiving inquity." Exod. 34. 6, 7.

III. A Gracious Kindness.
And David said, Mephibosheth. v. 6.
"By grace are ye saved." Eph. 2. 8.
"Not according to our works." 2 Tim. 1. 9.

IV. An Enriching Kindness.
Restore thee all the land. v. 7.
"That ye....might be rich." 2 Cor. 8. 9.
"The unsearchable riches of Christ." Eph. 3. 8.

V. An Adopting Kindness.
As one of the king's sons. v. 11.
"Power to become .. sons of God." John 1. 12.
"Children of God by faith." Gal. 3. 26.

ADDITIONAL PRACTICAL LESSONS.

Lessons from Mephibosheth.

1. The righteousness and kindness of godly parents often raise up unexpected friends, and brings unmerited blessings on their children. v. 1.

2. True nobility is shown by generous treatment of a fallen foe and his family. v. 1.

3. The highest mercy of man is only an image of the greater kindness of God. v. 3.

4. True nobility seeks to bless others, without regard to possibilities of ingratitude and danger as a result. David's kindness to Saul's grandson might have raised up a rival to the throne. v. 7.

5. God's mercies, like David's, are often greater than our fears; for when we expect danger we often find blessing. v. 6, 7.

6. He who is conscious of his own unworthiness, and gratefully accepts the favor of the King, is lifted up into a goodly fellowship. v. 10.

English Teacher's Notes.

There is a curious Russian fable which relates how that all the virtues were once invited to an entertainment. In the course of the evening the host noticed two beautiful ladies who appeared to be unacquainted one with the other. He accordingly introduced them thus: "Benevolence—Gratitude; Gratitude—Benevolence." They were delighted to make one another's acquaintance, having never met before. The satire contained in this fable is striking, but not of universal application. Earthly benevolence has met with gratitude, although too rarely. There is a fine instance of it in the passage for to-day, from which we may learn more than one valuable lesson.

Look at David's treatment of Mephibosheth. Here is a poor, feeble, lame man brought into the king's presence. There is neither manly beauty nor manly spirit about him. He does not look as though he would make an ornament to the court. Yet the king has taken the trouble to have him inquired for, sought out, and brought to the royal city from the farther side of Jordan, that he may show him favor. Has David received any service from him? None whatever. He has never seen Mephibosheth before, nor did he know till the other day that he was in existence. Yet a handsome estate, with servants to cultivate it, is made over to him at once, and he himself taken into the king's house, and treated as one of his own sons. Does not this look like benevolence? But we should mistake if we called it by that name. Its proper name is gratitude.

Look at the reason of the treatment. "For Jonathan thy father's sake." Once Jonathan was the prince, and David but the servant. Then Jonathan had loved him, chosen him for his friend, stripped himself of his own armor to put upon him, taken up his cause and braved his father's displeasure for him, met him in the time of trouble with comfort and encouragement, and cheered him with unselfish, unchanging love. "Thy love to me," says David, "was wonderful!"

Had David repaid all this? He had loved Jonathan truly, but now that he was king over all Israel and would gladly have lavished every favor and every honor upon his faithful friend, Jonathan was gone. And David sat on his royal throne, longing to do something toward paying that debt of love, which he would always owe.

Now that the son of Jonathan was found, nothing was too much to do for him. He was utterly unlike his brave, noble father. And he was the grandson of Saul, David's cruel enemy, and the nephew of Ishbosheth, who had for six years kept him out of half his kingdom. Probably, too, if Mephibosheth had been a warrior, instead of a sickly,

lame man, he might have been set up in some quarter as a rival to David. But all this made no difference. The kindness shown him was not for his own, but "for Jonathan's sake."

Are there any [the teacher may ask] in this class who owe such a debt as David? Any who would willingly pay it as he did? There are parents, there are friends, whose love and care we can never finish paying for. But that is for their own sake, while the kindness David showed was for the sake of another.

There is a Friend, of whose love Jonathan's was a faint type, who has given his life for us; One "above all others." How shall we pay our debt of love to him? David had loved Jonathan with all his heart, but he longed for some other way of showing his gratitude. And Jonathan was gone. He needed no earthly dwelling, no earthly comforts more. So with our Friend. Our Lord Jesus Christ is gone back to heaven, to the right hand of God. We cannot "minister to him," like the women of old, nor bring him precious ointment like Mary. John 12. 3–8. But he has left others behind in his place. To his disciples he said: "Me ye have not always;" "the poor have ye always." And thoroughly did they understand this. See Acts 4. 35; 6. 1; 9. 36; 11. 29, etc. The one charge given by Peter, James, and John to their brother apostle was that he should "remember the poor." Gal. 2. 10.

But almsgiving is not enough. David did not give Mephibosheth a sum of money and send him away. That would never have satisfied the loving heart of Jonathan's friend. And that would be a poor way of showing love to the Lord Jesus. There is that old, infirm woman, so dull and tiresome; that sick boy, so fidgety; that miserable child, so dirty; nothing in them to delight our eyes. But of such the Lord says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Love to him will seek them out, and show them kindness for Jesus' sake.

For the story of Mephibosheth will teach us something more. If Jonathan's love to David is a type of Christ's love to his redeemed, so is David's kindness toward Mephibosheth a picture of God's goodness to sinners. He seeks them out, calls them to him, welcomes them, gives them a royal estate, a place in his family, food from his table. And this he does for Jesus' sake, because Jesus did for them. If we receive such mercy for Jesus' sake, what shall we do for his sake?

Berean Methods.

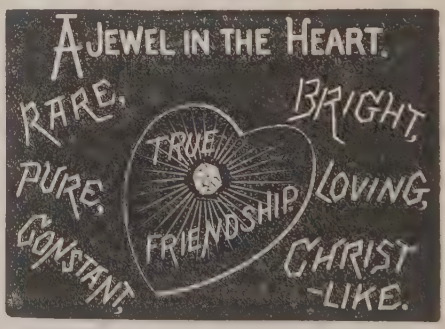
Hints for the Teachers' Meeting and the Class.

Relate the story of Jonathan and the arrows, (1 Sam. 20,) showing the love of David and Jonathan....A brief account of Jonathan's death....Mephibosheth—his early affliction, concealment, and life for fifteen years. ....Why did not David sooner seek out Jonathan's son?....David's search for him....Ziba, his antecedents and present position....The meeting between David and Mephibosheth....Why was the lame youth afraid to meet David?....How David met him and showed kindness....Why was this especially generous and noble in David?....A word-picture of Mephibosheth at David's table...After-history of Mephibosheth. (See 2 Sam. 16. 1–4; 19. 24–30.)....Moral application: David's conduct as an example....Spiritual application: David's conduct as illustrating "the kindness of God" to us in salvation. (See Analytical and Biblical Outline.)....ILLUSTRATIONS. Kindness has its reward. Andrew Jackson, while President, was once urged to remove a man from an office to which he had appointed him, and answered, "No, when I was a poor boy he gave me a dollar to help me along, and now I shall stand by him." Not the right view as President, but true friendship....The family of Horace Greeley now live upon money returned with interest after long years, as the result of a generous act of Mr. Greeley, which was then considered by his friends as "throwing away his money."...."David can see neither Saul's blood nor lame legs in Mephibosheth while he sees in him the features of his friend Jonathan; how much less shall the God of mercies regard our infirmities, or the corrupt blood of our sinful progenitors, while he beholds us in the face of his Son, in whom he is well pleased!"—*Bishop Hall.*

References. FOSTER'S ILLUSTRATIONS. Ver. 1: Prose, 3466, 3469. Ver. 2: Prose, 2400. Ver. 7: Prose, 9217, 10090. Ver. 8: Poetical, 2026, 8888.

Blackboard.

BY J. B. PHIPPS, ESQ.



This is a lesson on true friendship, and by it we are shown the strength and loving-kindness of a friendship that forgets not a brother in adversity. It is a jewel in the heart—precious, pure, rare, and bright. True friendship is Christ-like; it is constant and generous. Who is your truest, best friend? Who is it that never fails; is ever near, and is full of loving-kindness?

THERE IS A FRIEND THAT
COMFORTS.
HAS ABUNDANCE.
REMEMBERS.
IS EVER NEAR.
STICKETH CLOSER THAN A BROTHER.
TURNS NONE AWAY.

No earthly friend loves you so well. Will you not turn to him?

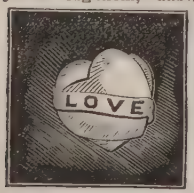
Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Love is of God.*

REVIEW. Recall David's desire to do something for God. What did he want to do? What did God tell him to do? Make clear that God turned his eyes from the outside to the inside. That is what he wants to do for us.

1. Make a table of the law on the board. Ask for the first commandment. Print in part or whole: What does Jesus say is the second great commandment? Print this also: How did David want to show his love to God? By building him a house. God said, No. Then David began to look into his heart, and to listen to God's voice there. It told him to love folks. God does not always want us to be doing some great work for him which people can look at and admire, but he always wants us to love folks. Once a teacher said to her class, "How can we best help our friends?" "By just loving them," answered a little girl.



2. Who was Jonathan? Recall the story of the great love between David and Jonathan. Now David's heart turned toward his old friend, and he asked if any one was left to whom he could show kindness for Jonathan's sake. Tell the story of the little son of Jonathan who was made lame by a fall when but five years old. Now he was a young man. He had been hidden in a country beyond the Jordan all the time since his father's death, and so David knew nothing about him. Tell the story of David's kindness, and ask which of these two commandments David kept in caring for Jonathan's son. Show a branch from a rose-tree bearing leaves, buds, and a full-blown rose. Show that the love to God is like the branch, without which there could be no leaves, buds, or roses. Tell some simple story to illustrate this thought.

3. Who is a greater King than David? Yes, Jesus. Who shows greater kindness to us than David did to Mephibosheth? What did David give to him? What does Jesus give to us? What honor did David show to him? What honor does Jesus show to us? What led David to be so kind? Love. Jesus does all these things for us because he is Love itself. Let children tell how much more Jesus has done for us than David could possibly do for any one.

Lesson Word-Pictures.

King David is sunk in thought, sunk deeply. His thoughts are traveling back over the silent path of the shadowy years. He is recalling his love for Jonathan. He is thinking of the days when they went into the hunt together, when side by side they rushed into battle with shields almost touching, when together they came marching home to Jerusalem, all the people applauding their valor. He is recalling that hour when "Jonathan and David made a covenant, because he loved him as his own soul," when Jonathan pressed upon him his very garments, his sword, his bow, his girdle. David sees once more that lonely field also, where Jonathan shot his arrows of warning, when they met to kiss and weep over one another. And then David sees those cold, stiff bodies in Mount Gilboa, the night weeping its tears of sorrow and the stars lighting their pitying tapers to watch above the dead Jonathan, his father and his brothers. Is there not some one of Saul's house that for Jonathan's sake David can befriend? Yes, there is a person, and a son of Jonathan himself. Poor Mephibosheth! He hobbles about so pitifully on those lame feet. If he could only be of service! But what can he do? Outside of the home where he may have been received in charity, who at a distance remembers this grandson of a king? Is there no one to think of him and befriend him? How forgotten this cripple and his father's house! Just now he may be burdened with this sense of neglect. Hark! Some one is calling! "Me-phib-o-sheth! Me-phib-o-sheth!" Ah, there is the man who is calling! "The king wants you, Mephibosheth!" The king, David? There must be some mistake. No, Mephibosheth, Jonathan's son, is wanted. He cannot believe it. Wanted for what? "Such a dead dog as I am!" is he saying? Off he hobbles. He reaches the king's palace. "What is that deformity hobbling this way?" some courtier may be saying. "He coming into the king's palace?" Does Mephibosheth see his sneer? Does he cry, "I'll go round by the back door—I may be of service in the kitchen—I will sit among the lowest—such a dead dog?" No, let him come into the presence of the king. Let him sit at the royal table. Let him take his place among the princes. It is not Mephibosheth alone who is seen by the king, received and honored. It is Jonathan whom he beholds, and the old friend comes that day to the king's table and Friendship sits crowned before the guests.

LESSONS FOR AUGUST, 1884.

Aug. 3. David's Repentance. Psa. 51. 1–19.
Aug. 10. Absalom's Rebellion. 2 Sam. 15. 1–14.
Aug. 17. Absalom's Death. 2 Sam. 18. 24–33.
Aug. 24. The Plague Stayed. 2 Sam. 24. 15–25.

Book Notices.

Theological Encyclopædia and Methodology. By George R. Crooks, D.D., and John F. Hurst, D.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 1884. 596 pages. $3 50. This is the last published of the noble volumes of the "Biblical and Theological Library" that are being prepared under the editorship of Dr. Crooks and Bishop Hurst. The men who are to become the teachers of theology from the pulpits and press need some large work that shall give them a clear and broad view of theological literature, and at the same time give them definite knowledge of the great works and writers in the various fields of exegetical, historical, systematic, and practical theology. And those who have long passed from the schools often need a volume that shall give them guides to the literature of special subjects in theology. All this is done in this admirable work. It could only be done by men who are themselves broad and accurate in their scholarship, and who have their knowledge classified and at their command. We have no two men in the Church more competent for this work than the editors of this volume. After a general introduction on the idea and scope of a Theological Encyclopædia, and what has been accomplished in separating theology from other sciences and matters of knowledge, we have an admirable Appendix on History and Literature of Theological Encyclopædia. Then the plan of four great divisions of theology is followed, and under each we have a most able description of each field, with its divisions and subdivisions, and its relations to other lines of investigation. A careful reading of any single division, like that on Historical Theology, will give the student a fair, broad, and accurate view of the growth, progress, and present condition of the literature of this subject. The editors have added a very valuable Appendix giving the titles and publishers of the chief works upon the relations of Religion and Science. We have also a list of the Histories of the various Christian Churches in the United States.

Wesley and Early Methodism. An Historical Textbook for Church Lyceums and General Students. By Angela K. Davis. New York: Phillips & Hunt. 1884. 142 pages. 30 cents. The title describes the aim of the book. The work is well done. The matter is presented in a clear, logical, easily remembered form, and the book will waken desire to know more and to read further in Church history.

Gold and Silver Series. This little package of six tracts, published by Phillips & Hunt, is a mine of wealth, and will be a great aid to the cause of benevolence. Dr. Arthur on "Proportionate Giving," Mr. Horn's sermon on "The Great Hurt," and Dr. J. M. Reid's "Golden Words about our Gold," are valuable. Preachers do not always see how tract distribution will do much good, but in that case it is well to be guided by the experience of others, and use them. Scatter such a tract as Dr. Arthur's, and it will come back as harvest.

Our Own Church Series. A series of tracts by J. H. Vincent, D.D. New York: Phillips & Hunt. We have nine tracts in beautiful, attractive covers, with a decided churchly look on the outside, and within they are full of red-hot, dead-in-earnest, emphatic Methodism. Dr. Vincent comes in contact with the difficulties that pastors meet in their practical work, and he has given a series of bright, strong, positive tracts on these subjects that will be most useful to workers with which to meet certain objections to Methodism. The titles will suggest the range of their application: I. The Holy Catholic Church. II. The Antiquity of Methodism. III. The Episcopal Church. IV. The Church and the World. V. Broad and Narrow. VI. The Classmates' Meeting. VII. The Settled Itinerancy. VIII. Earnest Christians. IX. True Church Loyalty. J. M. F.

The Home College Series. New York: Phillips & Hunt. This series consists of one hundred tracts on various subjects of interest and importance to studious inquiring minds, especially among the young. The circulation of these tracts will help to drive out, and to keep out, bad reading, by furnishing that which is wholesome and instructive. We trust they will have the popularity they deserve.

Marcus Aurelius Antoninus. By Paul Barron Watson. New York: Harper & Brothers. 338 pages. 8vo. 1884. Many readers have looked in vain for some biography in English of this remarkable emperor and stoic philosopher. Mr. Watson has met this want, and the book is sure of a wide reading among scholarly men. Marcus Aurelius and his uncle, Antoninus Pius, were the two exceptions in character in the long line of profligate Roman emperors. They lived in times when Christianity had already become a great power, and we wonder why they were not more profoundly affected by the Church, and how it was that Marcus, the man of stern morality and exalted philosophy, should yet oppose and persecute the Christians. Mr. Watson deals with all of these questions. He has given wide research in all matters of history and government, and he gives us in pure lucid English a worthy account of the military and civil policy of the emperor, his domestic life, his characteristics as a man and a ruler. The author has given us copious extracts from the philosophical writings of the emperor, but has wisely avoided any careful or critical estimate of his system. The chapter sure to be read with greatest interest is on "The Attitude of Marcus Aurelius to Christianity." He was a persecutor. But why? Because he did not understand Christianity. He was surrounded by men who misrepresented it. There were many heretics who led the emperor astray. Besides, the Christians evidently attacked the religion of Rome, and Marcus Aurelius, as the appointed guardian of the state that fostered the pagan religion, may thus have felt it his duty to persecute and destroy Christianity as the foe of the state. But Mr. Watson, in his desire to minify the evil done, evidently greatly underestimates the number of Christian martyrs. We cannot but feel that the author has far less ability to deal with the great questions involved in this chapter than with the others that are purely political or military. But on the whole it is a decidedly valuable contribution to the new literature of biography, though we need much further study and investigation of this interesting period of the second century.

Bacon. By R. W. Church, Dean of St. Paul's. 214 pages. 1884. New York: Harper & Brothers. This is one of the ablest and most enjoyable volumes of this series of "English Men of Letters," edited by John Morley. But few men of good judgment and fine critical talents have the time to go through the large biographies and form independent conclusions; and fewer still have the calm and tempered habit of expression, of condensed statement of the facts that are either fresh or else vital, and presenting them to the reader in a way that carries his judgment. Dean Church is just the man to go into this difficult field and rewrite this biography of Bacon, "a life which it is a pain to write or to read." No man of England was ever more highly gifted in intellect, or had grander opportunities for great things, than Francis Bacon. His tastes and aptitudes and ambitions were all great. His projects were grand, his devotion to science a passion, his stores of knowledge immense. But in his moral nature he was weak; he did not live up to his light, he was a coward before men of political power, he lived a sad, unhappy life. So this book deals with the highest and lowest things in human nature. Every one of the nine chapters is interesting, but those on his fall and his philosophy are especially noble.

Essays and Leaves from a Note-Book. By George Eliot. 295 pages. 1884. New York: Harper & Brothers. These essays, seven in number, were published in English magazines between 1857 and 1868, and were written before the author became eminent as a writer of fiction. The "Note-Book Leaves" were written later, and have never before been published.

The Entailed Hat. A Romance. By George Alfred Townsend, "Gath." 565 pages. 1884. A bright, interesting story of life in Virginia at the beginning of this century.

Hands Full of Honey, and Other Sermons, preached in 1883 by C. H. Spurgeon, of London. New York: Robert Carter & Brothers. 377 pages. The last published volume of Spurgeon's sermons seems to have all the merits of earlier ones, and shows us the great preacher full of vigor and power.

Right to the Point. From the writings of Theodore Cuyler, D.D. Selected by Mary Storrs Haynes. With an introduction by Rev. Newman Hall, of London. Boston: D. Lothrop & Company. 266 pages. 1884. No man of our times has written so many thoroughly readable religious articles for the newspapers as Theodore Cuyler. They are so practical, so bright, so catholic, that every one reads them. The compiler of this volume had a rich mine to work. The index and arrangement of topics make the book the more valuable.

Profit and Loss. By Mary Dwinell Chellis. New York: National Temperance Society and Publication House. 1884. 387 pages. An excellent temperance story by one of the most popular female writers of the day. It is a first-rate book for our Sunday-school libraries, and will carry a wholesome influence.

Deterioration of the Puritan Stock and its Causes. By John Ellis, M.D. New York: Published by the Author. A pamphlet of 52 pages, written by a man who is in dead earnest, who shows up the facts, and who manages to turn the whole question into a study and unfolding of Swedenborgianism as a possible cure of many of our evils.

What Shall we Name It? A Dictionary of Baptismal Names for Children, giving their Meaning and Origin. New York: John C. Stockwell. If you are in doubt what to call your baby, here is your help. If you cannot be satisfied among these two thousand names, you will have to invent one worthy of the child, and send the name to the author.

My House. An Ideal. By Oliver B. Bunce. New York: Charles Scribner's Sons. 1884. 108 pages. Are you thinking of building a new house? or do you intend to rebuild an old one? By all means get this book, and for fifty cents you will get ideas that no architect could ever give you, and suggestions that you will greatly prize. This book will do much to make beautiful houses without extravagant outlays of money.

The Dog. By Al. Watts, M.D. Boston, Mass.: Dr. Al. Watts. 53 pages. Many a boy wants to know about the different kinds of dogs, their diseases, and their cure. This is the book they need.

A Religious Encyclopædia; or, Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based upon the Real-Encyklopædie of Herzog, Plitt, and Hauck. Edited by Philip Schaff, D.D., LL.D. Associate Editors: Rev. Samuel M. Jackson and Rev. D. S. Schaff. Volume III. New York: Funk & Wagnalls, Publishers. This volume extends from page 1715, articles Pacca, Bartolommeo, to page 2631. It closes the alphabet, contains an appendix, several elegant biblical maps, two pages of *errata et addenda* to the first and second volumes, with several pages containing an analysis to the entire work. The whole number of writers who have been employed in this colossal biblical and theological work is four hundred and forty-six, with one hundred and seventy-six special contributors to the Schaff-Herzog Encyclopædia.

LESSONS FOR 1884.

Third Quarter.

July 6. **David King over all Israel**....2 Sam. 5. 1–12.
13. **The Ark in the House**.....2 Sam. 6. 1–12.
20. **God's Covenant with David**..2 Sam. 7. 1–16.
27. **Kindness to Jonathan's Son**..2 Sam. 9. 1–13.
Aug. 3. DAVID'S REPENTANCE.....Psa. 51. 1–19.
10. ABSALOM'S REBELLION.....2 Sam. 15. 1–14.
17. ABSALOM'S DEATH.....2 Sam. 18. 24–33.
24. THE PLAGUE STAYED.....2 Sam. 24. 15–25.
31. GOD'S WORKS AND WORD.....Psa. 19. 1–14.
Sept. 7. CONFIDENCE IN GOD.....Psa. 27. 1–14.
14. WAITING FOR THE LORD..... Psa. 40. 1–17.
21. A SONG OF PRAISE.....Psa. 103. 1–22.
28. THIRD QUARTERLY REVIEW.

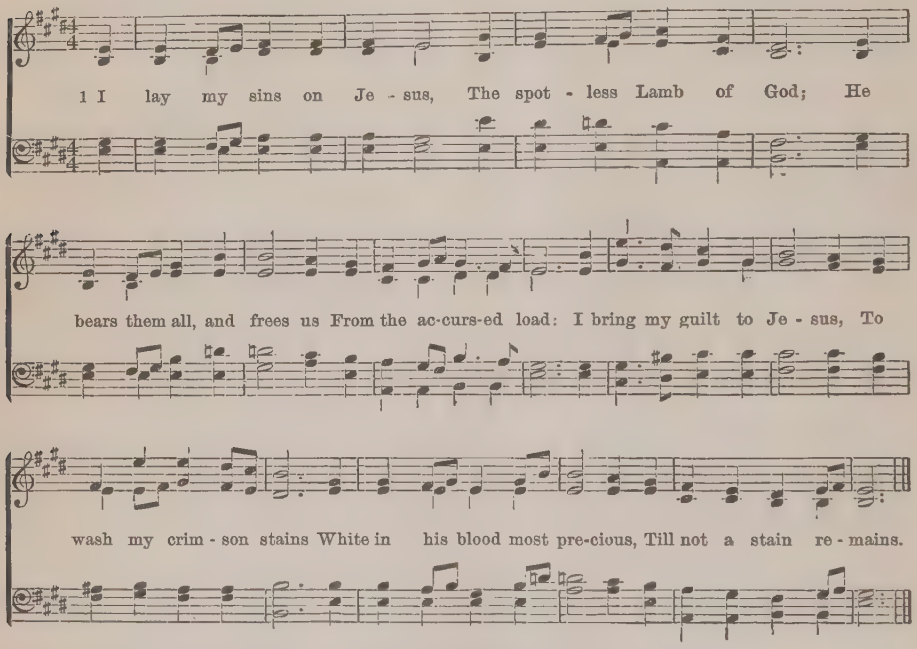
CLASS RECORD FOR JULY, 1884.

	July 6.	July 13.	July 20.	July 27.
Weather.....				
Teacher.				
PUPILS.				

MUSIC AND HYMNS FOR THE THIRD QUARTER.

I LAY MY SINS ON JESUS.

Rev. H. Husband. Horatius Bonar.


1 I lay my sins on Je - sus, The spot - less Lamb of God; He
bears them all, and frees us From the ac-curs-ed load: I bring my guilt to Je - sus, To
wash my crim - son stains White in his blood most pre-cious, Till not a stain re - mains.

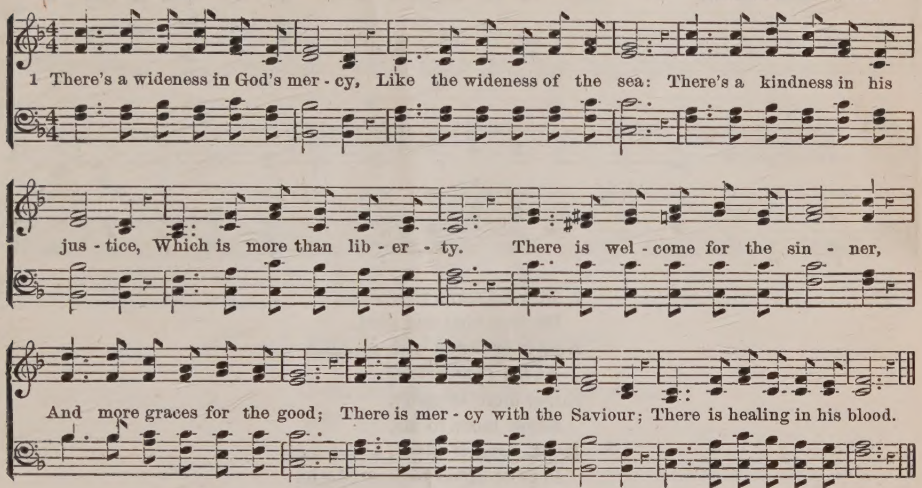
2 I lay my wants on Jesus;
All fullness dwells in him;
He healeth my diseases,
He doth my soul redeem:
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

3 I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on his breast recline:
I love the name of Jesus,
Immanuel, Christ, the Lord;
Like fragrance on the breezes,
His name abroad is poured.

4 I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child:
I long to be with Jesus
Amid the heavenly throng,
To sing with saints his praises,
And learn the angels' song.

THERE'S A WIDENESS IN GOD'S MERCY.

LIZZIE S. TOURJEE. FREDERICK W. FABER.

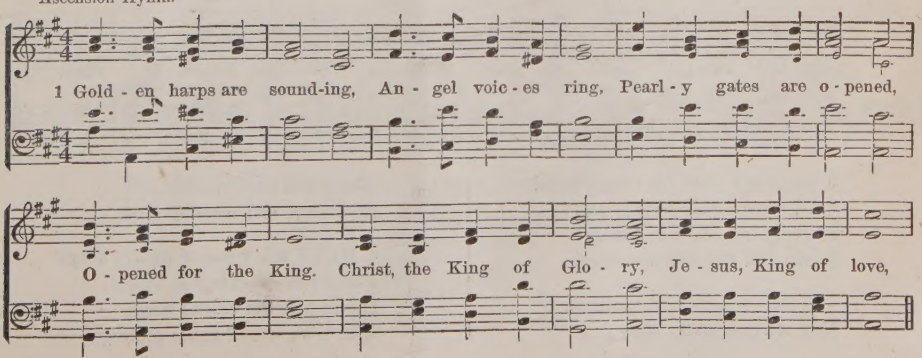

1 There's a wideness in God's mer - cy, Like the wideness of the sea: There's a kindness in his
jus - tice, Which is more than lib - er - ty. There is wel - come for the sin - ner,
And more graces for the good; There is mer - cy with the Saviour; There is healing in his blood.

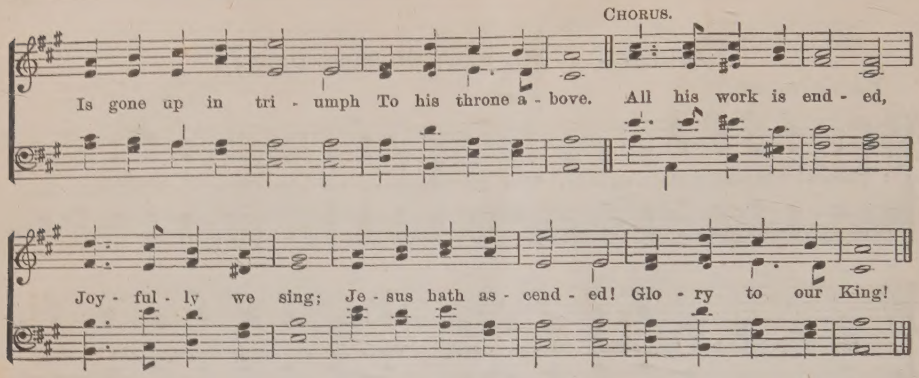
2 There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.
There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

3 For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.
If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

GOLDEN HARPS ARE SOUNDING.

Ascension Hymn.


1 Gold - en harps are sound-ing, An - gel voic - es ring, Pearl - y gates are o - pened,
O - pened for the King. Christ, the King of Glo - ry, Je - sus, King of love,

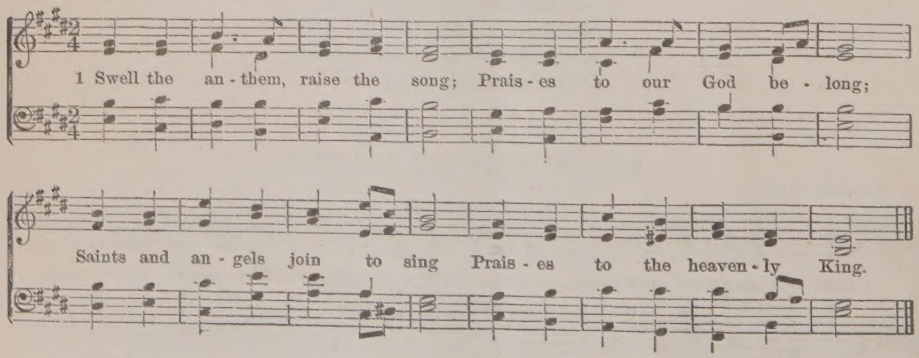

CHORUS.
Is gone up in tri - umph To his throne a - bove. All his work is end - ed,
Joy - ful - ly we sing; Je - sus hath as - cend - ed! Glo - ry to our King!

2 He who came to save us,
He who bled and died,
Now is crowned with gladness
At his Father's side.
Never more to suffer,
Never more to die,
Jesus, King of glory,
Is gone up on high.—*Chorus.*

3 Praying for his children
In that blesséd place,
Calling them to glory,
Sending them his grace;
His bright home preparing,
Little ones, for you;
Jesus ever liveth,
Ever loveth too.—*Chorus.*

SWELL THE ANTHEM.

HANS GEORGE NAEGELI, arr. by JOSEPH P. HOLBROOK. NATHAN STRONG.



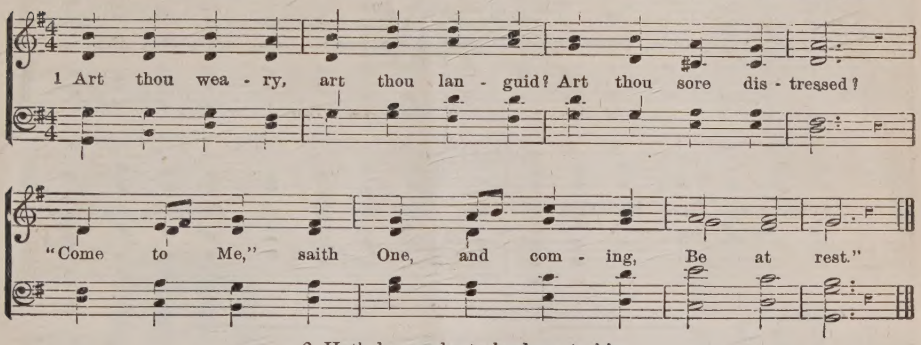
2 Blessings from his liberal hand
Flow around this happy land:
Kept by him, no foes annoy;
Peace and freedom we enjoy.

3 Here, beneath a virtuous sway
May we cheerfully obey;
Never feel oppression's rod,
Ever own and worship God.

4 Hark! the voice of nature sings
Praises to the King of kings;
Let us join the choral song,
And the grateful notes prolong.

ART THOU WEARY?

Rev. JOHN MASON NEALE. Rev. Sir HENRY WILLIAM BAKER.



2 Hath he marks to lead me to him,
If he be my guide,
"In his feet and hands are wound-prints,
And his side."

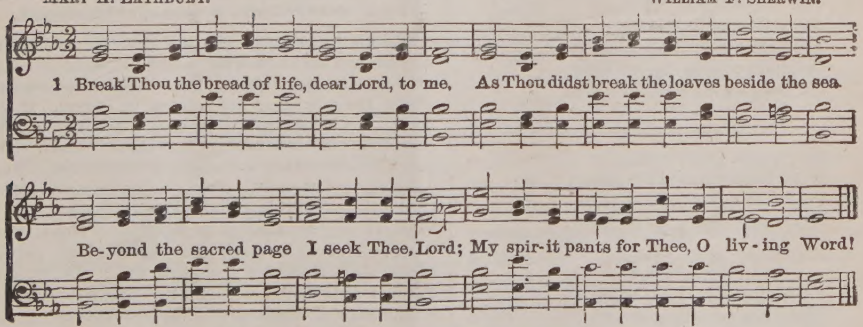
3 If I find him, if I follow,
What my future here?
"Many a sorrow, many a labor,
Many a tear."

4 If I still hold closely to him,
What hath he at last?
"Sorrow vanquished, labor ended,
Jordan past."

5 If I ask him to receive me,
Will he say me nay?
"Not till earth and not till heaven
Pass away."

BREAK THOU THE BREAD OF LIFE.

MARY A. LATHBURY. WILLIAM F. SHERWIN.


1 Break Thou the bread of life, dear Lord, to me, As Thou didst break the loaves beside the sea.
Be-yond the sacred page I seek Thee, Lord; My spir-it pants for Thee, O liv-ing Word!

2 Bless Thou the truth, dear Lord,
To me, to me,
As Thou didst bless the bread by Galilee;
Then shall all bondage cease,
All fetters fall,
An I shall find my peace,
My All in All!

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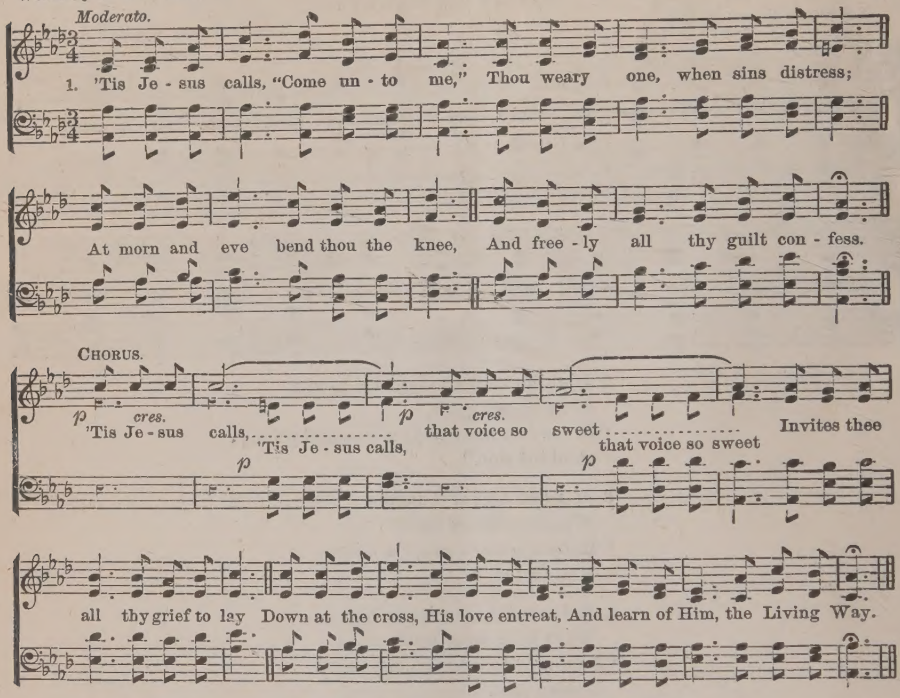
THE SAVIOUR'S CALL.

Words by R. G. STAPLES. Music by ASA HULL.


Moderato.
1. 'Tis Je - sus calls, "Come un - to me," Thou weary one, when sins distress;
At morn and eve bend thou the knee, And free - ly all thy guilt con - fess.
CHORUS.
'Tis Je - sus calls, that voice so sweet Invites thee
'Tis Je - sus calls, that voice so sweet
all thy grief to lay Down at the cross, His love entreat, And learn of Him, the Living Way.

2 'Tis Jesus calls, "Come unto me,"
His voice oft whispers in thy ear;
Though heavy-laden, "Come to me,"
And cast aside thy every care.—*Chorus.*

3 'Tis Jesus calls; though racked with pain,
He'll soothe thy anguish, give thee peace;
Thou'lt seek all other helps in vain;
The Gospel only can release.—*Chorus.*

4 'Tis Jesus calls! O, now be wise,
Relent, O heart of stone, relent!
Accept the offered sacrifice,
And of thy sins at once repent.—*Chorus.*

From "Gem of Gems," by permission of Asa Hull.

Whisper Songs for July.

FIRST LESSON.

Jesus, King of all art thou,
At thy feet we humbly bow,
Grateful praise to thee we bring,
For thou art the children's King.

SECOND LESSON.

Holy Jesus, grant to come,
Make in little hearts thy home;
Peace and safety there shall be
To the heart that lives in thee.

THIRD LESSON.

"Son of David," Lord of all,
Little ones on thee may call;
For the children have a place
In the kingdom of thy grace.

FOURTH LESSON.

Jesus Christ, the Father's Son,
Lives and loves us every one;
God the little ones will take
To his arms "for Jesus' sake."

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